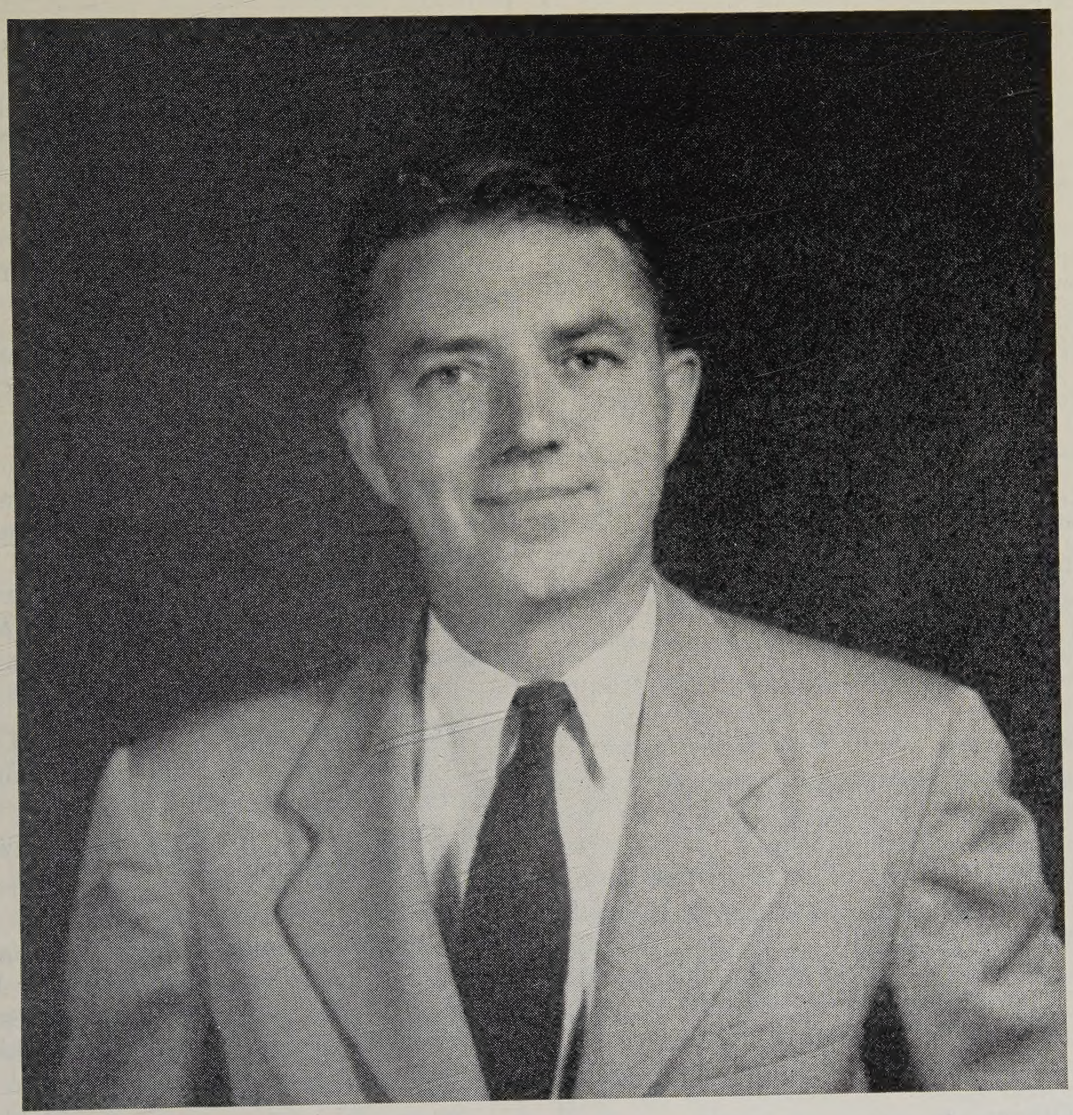
THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



Alan Sawyer, President of
The Universalist Church of America

General Assembly Number

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

October, 1953 — No. 10

The cover portrays the Honorable Alan F. Sawyer, president of The Universalist Church of America.

The **Editor** wrote the story of the biennial joint meetings of The Universalist Church of America and the American Unitarian Association at Phillips Academy, Andover, Massachusetts, August 21 through 24. This great gathering of liberal religionists, which made federal union a fact, was a significant milestone in the march **Toward a United Liberal Church.**

Alice E. Dorr, managing editor, wrote the account of **The Meeting of the Association of Universalist Women.**

Donald B. King, our trustee from Illinois, minister and editor of *Teamwork* (the Universalist ministers' magazine) is a real working member of the corporation. He wrote the story of the **Meeting of the Universalist Ministers' Association.**

Donald B. F. Hoyt, trustee of The Universalist Church of America and chairman of the Department of Publications, gives us a summary of the actions at the Andover session of our **Board of Trustees.**

Brainard Gibbons, general superintendent-elect, addressed the Institute for Research earlier in the year. **Scientific Research and Spiritual Growth** is the text of that address.

Walter Royal Jones, Jr., minister of the Universalist Church of Floral Park, Long Island, N. Y., makes some much needed distinctions anent the contemporary attempt to ferret out subversives in his essay, **The Fear of Witchcraft and the Witchcraft Fear.**

Toward A United Liberal Church

First Joint Meetings of Universalists and Unitarians

THE first joint biennial session of The Universalist Church of America and the American Unitarian Association at Andover, Massachusetts, August 21 through 24, made federal union a fact.

Eight hundred delegates and visitors assembled in joint sessions and in their two denominational sessions, voted almost unanimously to bring the half century of informal and unofficial relations to an end and to begin the process of actual federation in the areas of education, publications and public relations.

At the joint meeting Sunday night which began as a panel discussion and ran into a protracted town meeting affair, both Unitarian and Universalist delegates voted unanimously to recommend Federal Union to their respective legislative assemblies. The implementing vote creating the federal body taken later was two hundred and thirty affirmative votes to eleven negative votes in the Universalist business session. In the Unitarian business session, the vote was unanimous.

A surprising and gratifying fact about these joint meetings was that both denominations (in spite of a tightly packed agenda crowded into less than four days) managed to debate and pass important legislation on matters of internal concern and to include educational and inspirational features in the program.

Friday, August 21, found Bernice Cunningham's arrangements committee busy in the gymnasium, registering and assigning rooms for incoming delegates and visitors. The vanguard of the eight hundred Unitarians and Universalists were on hand the day before when the trustees of The Universalist Church of America and the State Presidents' Council of the Association of Universalist Women met Thursday afternoon.

Friday was Universalist Auxiliary day. The Association of Universalist Women, the Association of Universalist Men, and the Ministers in morning sessions. In the afternoon, delegates and visitors were the guests of the Rev. and Mrs. Ernest A. Brown, Jr. and the members of the North Andover Unitarian Church.

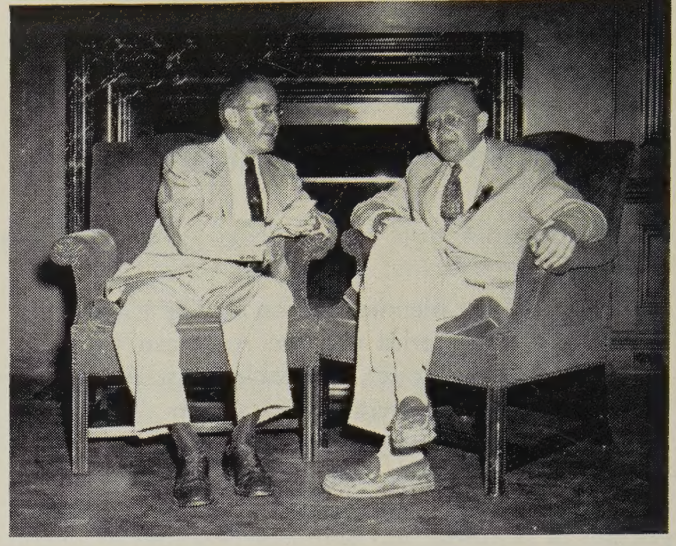
First Joint Meetings

Dr. Frederick M. Eliot, president of the American Unitarian Association, and Dr. Robert Cummins, superintendent of Universalist Churches, conducted the opening service of worship which marked the formal beginning of the joint sessions Friday evening. Dr. Milton M. McGorrill of Orono, Maine, preacher of the sermon, challenged the delegates to "Meet the church separations of today with a faith that will help . . . . serve this generation at the point of its greatest need."

The first joint session was called to order by Dr. Brainard F. Gibbons, president of The Universalist Church of America, following the service of worship. The Rev. William W. Lewis, chairman of the Universalist-Unitarian Commission on Federal Union, presented the commission's report and Plan of Federal Union. Commenting on the criticisms from some quarters that the plan was too "timid," Mr. Lewis said that the plan deliberately presented a federation rather than a merger "because we believe that a concept of merger might destroy the present opportunity of growth through federal union. Until we can demonstrate to ourselves and to our world a workable and practical basis for consolidation *and expression of institutional strength,* it is very important that we do not become involved in the special problems attending organic union." Announcing an affirmative vote of eighty-six per cent of Unitarian churches and seventy per cent of Universalist churches, Mr. Lewis called this vote "a mandate well beyond the requirements laid down for federal union."

The Saturday morning Worship service in Cochran Chapel was conducted by Rozelle Royall, president of the Universalist Youth Fellowship, and Clara Mayo, president of the American Unitarian Youth. Delegates and visitors then assembled in George Washington Hall for the second joint session, presided over jointly by the co-chairmen of the Program Committee, the Rev. Irving R. Murray and the Rev. Emerson S. Schwenk. Dr. Karl Deutsch's keynote address on the significance of federal union

Lewis presents the Federal Union Plan. In the background, Schwenk, Murray and Dr. Gibbons.



Dr. Cummins and Dr. Deutsch discuss Federal Union.

of religious liberals was a high point of the entire series of meetings.

The delegates went fresh from the challenge of Dr. Deutsch's message to nearly a half a hundred small discussion groups. These groups made up of Universalists and Unitarians, ministers and laymen, deliberately mixed, were under the guidance of trained discussion leaders who had been carefully briefed by Dr. Thomas Gordon, director of the group discussion program. The method, new in our assembly and conference procedures, provided everyone present, visitors as well as delegates, with opportunity for free and frank discussion of federal union. The doubts, fears, hopes, and expectations of the groups were summarized and analyzed and brought to the panel at the Sunday night joint meeting.

The Universalist General Assembly

The first session of the Universalist General Assembly was called to order by president Gibbons at two o'clock Saturday afternoon. The Prayer was offered by Dr. Robert Cummins. Greetings were received from the American Unitarian Association, the Universalists of Japan, and the Rev. Harry Frater-Smid and his church De Vrij Gemeente, Amsterdam, Holland. The preliminary report of the Credentials Committee showed two hundred and seventy-one delegates from twenty States and Nova Scotia, Canada, registered. (The final report made at a later session showed a total of three hundred and sixty-four registered delegates.)

Before proceeding further, the assembly took the unprecedented action of adopting a set of Rules of Procedure for the purpose of speeding action. This was made necessary by shortened period, the large agenda of legislation pending in the report of the Committee on Survey and Evaluation to be presented in addition to routine business, and the debate and action to be taken on federal union. Historically, Universalist assemblies have resembled town meetings more than formal legislative assemblies. The adoption of rules of procedure limiting debate was well-conceived and well-intentioned, but worked with only a limited degree of success. The tolerance of the chair and the greater tolerance of the delegate body permitting extra speaking sometimes slowed up matters and wasted precious time.

The Rev. Francis C. Anderson, Jr., Dr. Fenwick L. Leavitt, Jr., Edward K. Hempel, and Amos Smith were appointed a committee of monitors and tellers. A conference committee to act with a similar body from the American Unitarian Association was appointed. Members were Alan Sawyer, the Rev. Edna P. Bruner, Cyrus Springall, and the Rev. Raymond Hopkins.

Mr. Howe Anderson's Treasurer's Report was followed by the Auditor's Report presented by A. Ingham Bicknell. Discussion of the reports brought out the fact that the committee on Finance and Investment had so handled the church portfolio that returns on investments are at a high average.

Following the reading by the Rev. George M. Lapoint of the names of ministers who had died since the last biennium, the assembly rose in silent

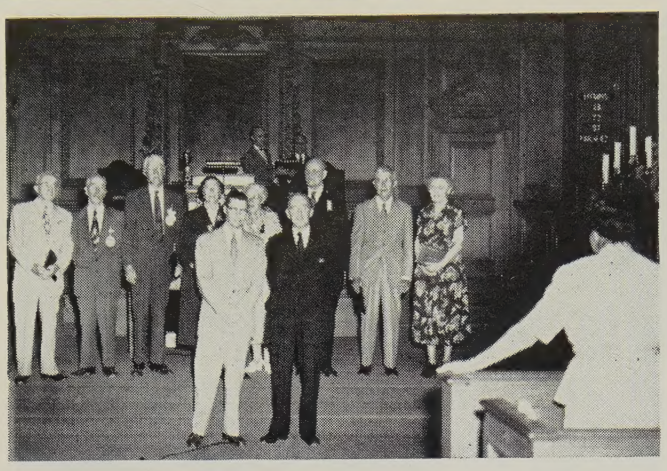
Report on Church Extension. Dr. Maxey at the lectern. Left to right, Miss Richardson, Dr. Gibbons, Mrs. Scott, Mr. Reinhardt, Dr. Pullman, Mr. MacPherson, Mr. Frazier.

homage to those loyal ministers of liberal religion now gone from our midst. These were: William C. Abbe, John Murray Atwood, George Cross Baner, Henry C. Beckett, Lorenzo Dow Case, Mrs. Minnie Colegrove, John Lonsdale Dowson, Thomas Porter Drumm, Clarence L. Eaton, Harry Fay Fister, Augustine N. Foster, Montford S. Hill, Mrs. Effie K. M. Jones, George E. Leighton, Lester Lathrop Lewis, George Runyan Longbrake, Edward Everett Marggraf, Henry Victor Morgan, Blanche Wright Morey, James Madison Rasnake, John M. Ratcliff, Clarence Guy Robbins, Walter Sleeper Rounds, Thomas Henry Saunders, W. Harris Skeels, Harry Lewis Thornton, Andrew Jacob Torsleff, James W. Vallentyne, Dayton G. Vogt, Robert C. Whitehead, Frederic Algernon Wilmot.

The Rev. Robert Rice of Oak Park, Illinois, presented the Report of the Nominating Committee. Those placed in nomination were: for president, Alan Sawyer, Saugus, Massachusetts; trustees for four years, the Rev. Ida M. Folsom, Florida, Survey and Evaluation; Dr. Donald B. F. Hoyt, New York, Publications; Holbrook Mulford, Illinois, Budget and Control; Wilson C. Piper, Massachusetts, Finance and Investment; Dr. Gustav H. Ulrich, New Hampshire, Service; Central Fellowship Committee for four years, John D. Brush, New York, Dr. Emerson Hugh Lalone, Massachusetts, the Rev. Albert C. Niles, Maine; Nominating Committee for 1955, Mrs. Ruth Achenbach, New York, the Rev. Maurice W. Cobb, North Carolina, Dr. Donald K. Evans, Ohio, Mrs. Louise P. Inman, Massachusetts, the Rev. John S. MacPhee, Wisconsin, Mrs. Marjorie Springall, Massachusetts, Cleon Wait, New York; Preacher of the Occasional Sermon, 1955, Dr. Max A. Kapp, Alternate, the Rev. Philip R. Giles. After reception of the report and call for nominations from the floor, the Rev. William DeWolfe of Wakefield, Massachusetts, presented the name of the Rev. Carleton M. Fisher, retiring Director of the Service Department, for Preacher of the Occasional Sermon in 1955. There being no further nominations from the floor, the ballot was ordered printed as presented with the addition of Mr. Fisher's name.

Reports of regular program and sustaining departments were all printed and mailed to delegates before the assembly. These were therefore presented by name and informal comment by departmental chairmen. Holbrook Mulford presented the report of the Committee on Budget and Control. The Report of the Department of Business Administration was presented by Levon Seron of Illinois. In his comments, Mr. Seron said in part, "The increase in the Unified Appeal means to me that the reawakening of Universalists is being shown in concrete fashion." Mr. Seron also paid tribute to the loyal and successful work of June Burns as acting director for the major part of the year just closed.

In commenting on the report of the Public Relations Committee, Wilson Piper pointed out that



Universalists honor their elder statesmen representing four hundred and forty years of Universalist Service. Left to right: Revs. Nelson, Butler, Benton, Mrs. Coe, Mrs. Conner, Milburn; Minor, Mrs. Robinson.

public relations "is the job of all of us."

Dr. Donald B. F. Hoyt noted that the department of Publications had kept within its budget in spite of the extra expense of bringing out the monograph on *The Life and Times of Dr. George deBenneville.* He paid high tribute to the efficiency and sacrificial efforts of the author, Dr. Albert D. Bell, whose researches have made meaningful the celebration this year of the life and work of this great pioneer American Universalist. The report of the Church Extension Committee presented by Mary Slaughter Scott brought the session alive with human drama. Mrs. Scott called to the platform, the Rev. G. Douglas Frazier, California, the Rev. David MacPherson, Maryland, the Rev. Charles A. Reinhardt, North Carolina, Dr. Tracy M. Pullman, Michigan, Dr. Wallace de Ortega Maxey, California, and Dr. Donald Thompson, Illinois. All of these men are engaged either in building new Universalist churches or in revitalizing old Universalist Churches.

Frazier contrasted the present expanding program of Universalism in California with the first California Universalist meeting in 1894 at which an offering for the extension of Universalism in the State netted eleven dollars and sixty-four cents.

In the midst of her report, Mrs. Scott, remembering that the General Superintendent is the key to our church extension as indeed he is to much universalist progress, called Dr. Robert Cummins to the platform.

David MacPherson, minister of our new movement in Silver Spring, Maryland, spoke briefly and most effectively on *Growing a Universalist Church.* He expressed gratitude for the enthusiastic co-operation of the National Memorial Universalist Church of Washington, D. C. in helping to start the movement. "Universalists are made, not born," said he. "Universalist people are where you find them. Universalist churches can be built."

The Rev. Charles A. Reinhardt of Clinton and Red Hill, North Carolina, spoke of both the problem and opportunity present in the contemporary North Carolina scene where incoming industries are changing the predominating rural patterns to urban living.

"If you go far enough west in Chicago, you can see the cows graze," said Dr. Donald Thompson, minister of the LeClaire Courts Community Church sponsored by the Illinois Universalist Convention. There in that amazing farthest west part of teeming Chicago is LeClaire Courts, three hundred and sixteen dwellings occupied by people of many races having little or nothing in common. So it was when the Chicago Federation decided it could not help them. So it was when the Midwest Council of Religious Liberals decided it did not have the money to help. So it remained until the Illinois Universalists under the dynamic leadership of Harkins, Cole, and Parkhurst decided to support Donald Thompson who could and would help. Now the people of LeClaire Courts have one significant thing in common, their devoted counselor and minister, Donald Thompson, and his not less devoted wife. The minister reported, "Not many Universalists yet, others never will be." How long the Illinois people and the Thompsons can carry this load, no man can say. One thing must be said, a salute of honor to Illinois Universalists and the Thompsons for daring to perform the basic function of liberal churches, *meeting the otherwise unmet needs of human beings.*

The Rev. Ida Folsom, speaking from the background of her work in revitalizing the Universalist Church of Tarpon Springs, said, "Universalist churches can be rebuilt."

Dr. Tracy M. Pullman's report on extension of Universalism and Unitarianism in Detroit was a classic as well as inspiring statement of creative liberalism in urban church extension. Dr. Pullman noted in passing that while twenty years ago there was one Universalist-Unitarian Church in Detroit, there are five such today. "Why? The answer is found in the enthusiasm of the central church. We believe that the more outlets there are for liberalism, the stronger we become." Detroit liberals under the farsighted leadership of Tracy Pullman have proved their thesis.

The Church Extension Committee Report went overtime and the people liked it because it presented in living personalities evidence of the growing edge of Universalism.

The business sessions of The Universalist Church of America reconvened at seven o'clock Saturday night. Dr. Emerson Hugh Lalone, chairman of the Central Committee on Fellowship, Government, and Discipline, presented the committee report by name and urged careful reading of it by all delegates.

Dr. Max A. Kapp presented the Report of the Department of the Ministry. Dr. Kapp also presented the new ministers to the assembly and welcomed them into the fellowship on behalf of the delegates. This was a deeply moving, though very simple ceremony. Dr. Kapp spoke for all of us in his closing remarks to the young ministers when he said, "There is only a thin line of us in this world. Therefore every leader, every minister is important to us. When you go home know that there is a wider fellowship of concern which holds you in the embrace of its sympathy." New ministers present were: Fred Russell, Jr., Robert S. Wolley, Ida M. Folsom, Richard O. Burns, Francis C. Anderson, Jr., Francis G. Rockwell, Robert W. Sterling, William DeWolfe, Charles A. Reinhardt, Albert Ciarcia, Paul Husted, Frank D. Gentile. Others ordained during the biennium, but unable to be present were: David H. MacPherson, Paul Larsen, John Farmakis, Amos C. Barstow, Murphy, Max A. Coots, Stewart Moore, Harry Sherman.

A brief ceremony of Recognition of Universalist Ministers ordained fifty years or more followed. Citations were conferred by Dr. Brainard Gibbons on the following men and women who were present to receive them: Hannah Gertrude Roscoe Coe, Mary Elizabeth Andrews Conner, Herbert Elmon Benton, Benjamin Franklin Butler, Ulysses Sumner Milburn, Edward Milton Minor, Frederic Theodore Nelson, Harriet Baker Robinson. Dr. Ulysses S. Milburn, ordained for sixty-two years, had the longest record of any minister present. Our oldest living minister, the Rev. Robert S. Kellerman of Blanchester, Ohio, has been ordained seventy-four years. Others awarded citations who were unable to be present were: Francis B. Bishop, Frederick H. Cole, Thomas Jefferson Farmer, Sempo Ito, Bernard Clinton Ruggles, Fannie Elmina Austin, Samuel Gilbert Ayres, Howard Burton Bard, Flint Manirin Bissell, Leonard Ward Brigham, William David Buchanan, Joseph Fernald Cobb, Osgood Ghordis Colegrove, Thomas Baldwin Thayer Fisher, Eleanor Bicknell Forbes, Henry Lafayette Gillespie, William Hilton Gould, Eliza Flagg Turner Hosking, Martha Garner Jones, Robert Scott Kellerman, Frances Augusta Kimball, John Smith Lowe, Edson Russell Miles, Charles Huntington Pennoyer, Hannah Jewett Powell, Edson

Universalist Service Committee reports. Satoshi Ari, Japanese Universalist reporting on his work in our Japanese churches. Mr. Ari entered the Theological School at St. Lawrence this fall under the sponsorship of the Universalist Service Committee. Left to right: Miss Richardson, Dr. Hoyt, Dr. Ulrich, Dr. Gibbons and Mr. Fisher.

Young liberals lampoon their elders.

Reifsnider, Stanley Gates Spear, Walter Augustus Tuttle, Merrill Charles Ward, Harry Murray Wright.

The session was running behind schedule when the special order for the General Superintendent's Report was brought up. Dr. Cummins' Report, which was in the nature of a survey of his fifteen years in office, was received with hearty and spontaneous applause. The text of this report appeared in full in our September number.

The observance of the deBenneville Centennial was shortened by the lateness of the hour. Dr. Albert D. Bell who was to have addressed the delegates on the *Life and Work of deBenneville* had chairman Gehr announce that the address would be omitted and referred the delegates to his monograph on Dr. deBenneville which was distributed at the assembly. Mr. Gehr also announced that a full biography of Dr. deBenneville by Dr. Bell would soon be published by the Pennsylvania Historical Society.

Members of the Universalist and Unitarian youth groups present at the Assembly as dining room and kitchen crew as well as general helpers, provided an evening of fellowship and fun by putting on a skit dramatizing "Eliot A. Frederick" and "Short Comins" and their Unitarian and Universalist followers debating federal union in the year 2003. The play was a hit and the players were most generous. So generous, indeed, that they turned the affair into a double header with added impromptu concert for the late Universalists. They presented their performance at nine o'clock on schedule for the Unitarians and nearly two hours later, did it again by special request for the Universalists.

The hard working Universalist delegates were called to order at nine o'clock Sunday morning for a prechurch business session from which they adjourned just in time for the ministers to robe for the morning Worship Service.

They livened the party. Universalist and Unitarian youth leaders who served and sang and sat silently listening to their elders debate federal union.

The session brought in the report of the Department of Education by its chairman the Rev. George M. Lapoint. Mr. Lapoint noted that your department of education is "trying to produce a type of religious maturity."

Alice M. Harrison, director of Youth Activities, and Rozelle Royall reported on the work of our young people.

The Rev. Albert F. Harkins, president of the Universalist Ministers' Association, told of the labors of the ministers in their current sessions, "to give structure and form to our organization." A full account of this meeting appears in the article by Donald King elsewhere in this number. Cyrus Springall, president of the Association of Universalist Men, spoke of the aim of the group as "to tie the need of the church into the need of the laymen."

Mrs. Marjorie Springall, president; Mrs. Ann Bowman, executive director; and Mrs. Laura S. Hersey, president-elect, reported for the Association of Universalist Women. Mrs. Springall noted that since 1939, worship has become more and more important in the program. Mrs. Bowman summarized the objectives of the women's educational program, "that we may help our women become aware of current issues that they may be able to act as intelligent church women and citizens." Laura Hersey, speaking on the service work of the association, outlined the growth of the work for diabetic children in twenty-two years of the Clara Barton Camp for Girls and six years of the Elliott P. Joslin Camp for boys. This year, the camps have been able

to accommodate twenty to thirty more campers. The special post season camp for adults is growing in size and usefulness. The new recreation building at Joslin camp has greatly facilitated and so improved the work at Joslin. Mrs. Hersey also summarized the work done in Japan by the association in co-operation with the Universalist Service Committee.

Frances A. Ambursen, moderator of the Universalist National Memorial Church, Washington, D.C., was called to the platform and gave the report of the church which is a joint project of The Universalist Church of America and the local parish, Miss Ambursen said in part:

"The National Memorial Church has had a good year and our organizations have had active programs. Church attendance has held up well in spite of the fact that our people are being constantly transferred to other parts of the world.

"Our emphasis is on quality. Quality in our religious services, in our ministerial work, in our church program. Our women's organization is known as most dependable. Its members work in the Red Cross, in the hospitals and in the home for the aged. Since many of our women are employed during the day, we have two evening groups.

"The men's group is organized to advance Universalism.

"Our adult class has had an excellent year. Our church school has had a steady attendance with devoted teachers and a carefully planned program. Last year, we conducted a summer school for the first time. We had another first when we voted to pay for a weekly broadcast about our church and its program.

"Our minister, Dr. Brooks, gives service in the life of the capital. He is president of the Washington Ministers' Union, he is active in the District of Columbia Alcoholic Union, he has been asked to give a Chaplain's Service for the Senate and during the past year, he has spoken on eighty-three college campuses.

"We are happy about the Maryland movement. We invested two thousand dollars in it. Up to date, we have given thirty-five hundred dollars to the St. Lawrence fund.

"Now I should speak of some of our problems. First, the problem of growth. Our membership is four hundred and twenty-nine, two hundred and seventy-two of whom are residents. Many of our people have to drive ten or fifteen miles to church and then are faced with the parking problem which all down town churches experience. Our neighborhood is deteriorating. It is difficult to recruit new members from the area. The location of our church prevents our having evening programs for the teen-agers.

Liberals at worship. Cochran Chapel, filled by over a thousand Universalists and Unitarians for the Sunday morning Service.

"The church was built in 1930 and is now in need of major repairs."

The Sunday morning Service of Worship was conducted by the Rev. Albert F. Harkins, president of the Universalist Ministers' Association, and the Rev. Leon C. Fay, president of the Unitarian Ministers' Association. The offering taken for use in the joint enterprises of Universalists and Unitarians in Japan netted over five hundred dollars.

The preacher was Dr. Claude Moore Fuess, headmaster emeritus of Phillips Academy. Dr. Fuess's address was a remarkable performance. With wit and humor and penetrating insight, he reviewed the history of Phillips Andover Academy. The casual listener might have thought the whole thing somewhat irrelevant to the occasion. Not so. The speaker used his history as one prolonged and varied illustration of "The Perils of Orthodoxy." Periods in Phillips' story pointed up sharply the speaker's declaration that "A creed which is too rigid is an encouragement to hypocrisy, evasion, repudiation, and sterile complacency." Orthodoxy, said Dr. Fuess, carries with it the perils of "timidity, arrogance, and provincialism." Further, "When a church or a nation ceases to allow minority views its fate is sealed."

The Sunday afternoon business session which got under way at two o'clock was taken up almost entirely by debate on the proposed Amendments to the

Mr. Fisher tells Miss Corson about the Universalist Service Committee co-operation in Holland Flood Relief

Bylaws and the Laws of Fellowship. The very fact that the delegates were beginning to feel the strain of a too tightly packed program no doubt accounted for the sterility and repetitiousness of much of that debate. Much more important, however, was the fact that in spite of plain fatigue, in spite of wide differences of opinion and intensity of feeling, in spite of much misunderstanding of purposes and objectives of the changes, the entire debate was conducted in good wholesome spirit.

The first matter considered was confirmation of the action taken at Portland deleting the last phrase of the "Liberty Clause" appended to our statements of faith. That action left the historic clause reading "Neither this nor any other statement shall be imposed as a creedal test." This omits the former concluding qualification, "provided that the faith thus indicated be professed." After brief discussion, the action was duly confirmed.

In the consideration of the Bylaws, the assembly was immediately involved in a long and over-all illogical debate over the omission of the phrase, "the teachings of Jesus" from the preamble. That debate and much that followed it illustrated all too well one of the besetting sins of liberalism, the persistent endeavor to verbalize the nature of reality and ultimate value *in precise logical form.*

Charles Newhall of Lynn led off with his exceptions to the preamble omission. Referring to the preamble as adopted at Portland, he said in part, "The Bond of Fellowship refers to a common purpose to do the will of God as Jesus revealed it. It is clear that we have complete freedom as the Bylaws now stand. If proposed Bylaws are adopted, it will mean that The Universalist Church of America will become a formless group. Our denomination must keep faith with those who over the years have given funds."

The Rev. Richard Knost asked the purpose of the change in the Preamble. Mr. Sawyer, presenting the report of the proposed changes, replied that the committee framing the changes believed that the purposes of the church were well outlined in our Charter and so omitted that aspect of our objectives from the Bylaws. Dr. Rose then asked why then was the phrase "the teachings of Jesus" omitted. Mr. Sawyer said the committee believed that the teachings were substantially included. Dr. Kapp noting that "Many of us are not familiar with the words of the Charter" asked for a reading of its purposes there stated. These purposes were then read and we print them below that our readers may likewise refresh their minds on the subject.

"Section 2. The purposes and objects . . . . shall be

"*First*: To conduct religious and educational operations in the United States and elsewhere; to promote, directly or indirectly, the establishment and maintenance of churches, parishes, state and auxiliary organizations of the Universalist denomination, missions, church schools, memorials, welfare organizations and kindred institutions; and to promote, di-

rectly or indirectly, the building, maintenance, and operations of edifices for any such purpose.

"*Second*: To promote unity among the churches, parishes, state conventions, auxiliary organizations and clergymen of the Universalist denomination wherever located, by the exercise of such jurisdiction as shall have been or may be conferred upon it by such as are now within its fellowship, or as shall hereafter submit thereto.

"*Third*: *To promote the training of candidates for the Christian ministry,* to provide regulations for their admission to fellowship in the Universalist denomination, and for their discipline, through itself or through constituent state organizations, and to provide aid for needy clergymen and their families.

"*Fourth*: *To promote harmony among adherents of all religious faiths, whether Christian or otherwise.*"

After lengthy debate the Preamble was adopted by a vote of one hundred and sixty-eight to forty-eight, but nobody was especially happy about it.

Article II which contained our statements of faith was also debated at length. The Committee had placed the Winchester, the Boston, and the Washington declarations in chronological order. This seemed to reduce the Washington Avowal of Faith to the status of an outmoded historic relic in the minds of many delegates. The facts are that the Washington Avowal is to this moment the official statement of faith of the Universalist Church.

Dr. Reamon, taking exception to the proposed arrangement, said, "I would like to place the Bond of Fellowship on the masthead and not drop it into a place of secondary importance. We are a church. We are here only as delegates from churches. A church must have some Bond of Fellowship to which our people can refer."

In the midst of disagreement, Mr. Sawyer reminded us of Hosea Ballou's admonition to liberals, "If we agree in brotherly love, there is no disagreement that can do us any harm."

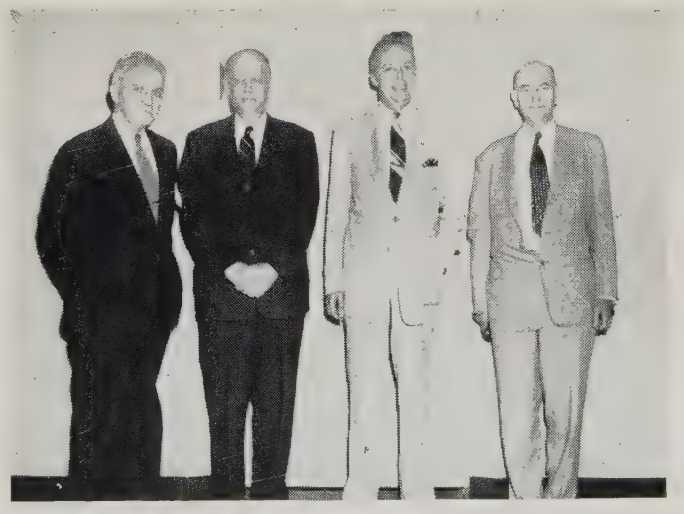
The final outcome of the discussions was to have Article II rearranged to put the Bond of Fellowship in first place and to include the Preamble. The article was adopted in this form by a vote of one hundred and seventy-seven to forty-six.

Consideration of the Bylaws was interrupted to take up a special order for the election of officers. The assembly recessed after a long session so far behind schedule that it was ordered to call an additional session after the joint meeting and panel discussion scheduled following dinner.

Sunday Evening Joint Meeting

The beginnings of the joint meeting with its panel reporting on the discussion groups got off to a dull start. The panel chairman, Dr. Gordon, brought in the analysis of the findings from the discussion groups. This was all interesting and valuable background. It showed up most prominently that the delegates were for federal union in overwhelming majority and that many of them were pressing for more and larger areas of federation immediately. The one concern registered by the largest number of groups was for "further grass roots understanding and application of the federal union idea." The next concern in point of number offering it was for an open door to other liberal groups in the federation. There was also expressed concern for more democracy at council, convention, and local level.

The panel members commenting on these findings were slowed up badly (it seems to this reporter) because the chairman, able psychologist though he is, overdominated his panel. Delegates were restive and many walked out on this phase of the meeting. They came trooping back in when the audience really took over the discussion. Then, for a long session, they demonstrated the ability of tired people to carry on when they are really interested. One important result of that town meeting phase of the session was the passage after debate of a recommendation to the two legislative bodies that salaried officials of both churches be ineligible to serve on the Board of Administration of the proposed federal body. A long process of preferential voting on proposed names for the new federation saved much time in the legis-



Lay leaders, left to right: S. B. Butler; President Springall; Vice-president Gammon; James Philoon.

lative session of both churches the next day. The presiding officer, Unitarian Moderator Dr. Dexter Perkins, members of the panel Clinton L. Scott, Karl W. Deutsch, Frank B. Frederick, the Rev. William W. Lewis and Dr. Gordon all put the delegates in their debt for a stimulating evening.

Universalist Session Monday

Monday morning the Universalist Church business session got off to an early start and resumed consideration of the Bylaws. Articles four, five and six relating to the General Assembly, its powers and sessions passed with only slight modifications. Article eight relating to departments brought out debate concerning the power of the Church Extension department to allocate funds. Two schools of thought were in technical disagreement, the contentions revolving around the responsibilities of the Board of Trustees *as trustees of funds.* The article was passed one hundred and ninety-nine to sixteen.

Mr. Piper moved the special order which was consideration of the proposal for federal union with the American Unitarian Association. Dr. Robert Cummins' motion that the "delegates to the General Assembly of The Universalist Church of America at Andover, August 24, record themselves as being in favor of the general plan" brought hearty applause. There was obviously no disposition to debate the motion and the vote was therefore taken at once. The count showed two hundred and fifty-seven affirmative and twelve negative votes.

The assembly then proceeded to vote two hundred and thirty to eleven that no major salaried official of either church serve on the Board of Administration of the federal corporation.

A discussion of names resulted finally in a vote of acceptance of the name "The Council of Liberal Churches (Universalist-Unitarian)."

It shortly became known that the Unitarians had voted acceptance of the same name. Reports also came to the Universalists that the Unitarians had, after debate, voted that the executive heads of each church be ex-officio non-voting members of the Board of Administration. The two conference committees were called into session to resolve the differences between the actions taken in the legislative meetings. Before the committee came out of session, however, the Universalist delegates voted to accept the Unitarian proviso relating to the two executive officers.

There were no further differences between the two legislative assemblies and the adoption of the recommendations for proposed Bylaws for Federal Union of The Universalist Church of America and

Time out to eat.

the American Unitarian Association in the departments of Education, Publications, and Public Relations and the enabling votes for the setting up of the corporation and the Board of Administration passed both groups speedily.

Elected to the board of the new Council of Liberal Churches by the Universalist assembly were the Rev. George Lapoint, Minnesota, Dr. Clinton L. Scott, Massachusetts, Marjorie Springall, Massachusetts, Dr. Carl H. Olson, Minnesota, the Rev. Carleton Fisher, Massachusetts, the Honorable Samuel Collins, Maine, and Mr. Charles Collier, Ohio.

At the Monday afternoon session, the question of the eligibility of Dr. Scott and Mr. Fisher to serve on the new Board of the council came up. Dr. Scott declared that he would withdraw unless the assembly voided his election. After some discussion which revealed the delegates' intense desire to observe the spirit as well as the letter of the law in the new federation, the elections of Scott and Fisher were voided. Elected to replace them on the board were S. B. Butler of Groton, Connecticut, and the Rev. Albert C. Niles of Bangor, Maine.

Consideration of the Bylaws and Laws of Fellowship was again taken up at this afternoon final session. The proposed article XIV relating to amendments removed the previous requirement for ratification of amendments at an assembly following their vote and made possible amendments after notice of three months at any regular or special session of the General Assembly. A premature moving and passing by tired delegates prevented adequate discussion of this and the article was adopted by a vote of one hundred and forty-seven to forty-five.

Amendments to the Laws of Fellowship were all adopted as presented.

The announcement of the tellers showed Alan Sawyer of Saugus, Massachusetts, elected as presi-

Helen H. Dick, President, Ohio, A.U.W. Secretary, Presidents' Council, A.U.W.

dent of The Universalist Church of America for the next biennium. Trustees and members of the Central Fellowship Committee were all elected as nominated by the committee. The Rev. Carleton M. Fisher was elected as preacher of the Occasional Sermon in 1955.

President Gibbons requested Dr. Frank D. Adams, past-president, and Dr. Robert Cummins, general superintendent, to escort Mr. Sawyer to the platform. Dr. Gibbons then turned over the gavel to the new president of The Universalist Church of America. After brief remarks from Mr. Sawyer the fifty-sixth biennial General Assembly of The Universalist Church of America was adjourned.

A Full Unitarian Program

While Universalist delegates were in business session their Unitarian friends were not idle. A full program of business meetings and educational seminars was in progress at the Unitarian end of the campus.

The Unitarians heard discussed recommendations from their Commission on Planning and Review relating to tenure of office of major officials and proposals designed to bring about organic union of the United Unitarian Appeal with the American Unitarian Association. These were debated and referred back.

The Banquet

This final event of this historic weekend was a joint session of Universalists and Unitarians assembled for food, fellowship and recreation. More than five hundred sat down in the Gymnasium for the banquet. The toastmaster, William Roger Greeley, solved his problem of a very heavily populated head table neatly and with dispatch by suggesting that the banqueters knew most of the distinguished guests and could help each other identify those unknown to some.

The Rev. Henry Cheetham, British Unitarian, now settled in Newport, Rhode Island, brought greetings from the British Unitarian Churches.

Holbrook Mulford on behalf of the Board of Trustees and the larger Universalist fellowship presented Dr. Robert Cummins, retiring general superintendent, with an inscribed gold watch and a citation. "For gallant leadership in troubled times, for high devotion to the spiritual welfare of the Church, for distinguished service as administrator, minister, author, preacher and friend—The Universalist Church of America gratefully presents this citation to Robert Cummins, General Superintendent from 1938 to 1953." This citation and a resolution were also presented to Dr. Cummins.

The guests of honor for the occasion were to have been Owen D. Young, prominent lifelong Universalist, and Senator Leverett Saltonstall. Senator Saltonstall was prevented from being present by illness in his family.

Mr. Young spoke briefly. He first paid tribute to his old friend Thomas Cochran, a major benefactor of Phillips Academy. He expressed his devotion to the Universalist church and especially for its services in founding and supporting St. Lawrence University for long years. He ended his remarks with a tribute to the federal union action and a challenge to its creators. "This union accomplished today is a great step, a pattern for the world to come; a pattern for all churches everywhere because in these days we are faced with a philosophy of division. Divide and conquer is the strategy of a great political power of our day. What is to be the answer of the church and of religion? Unite and save! Unity is God's gift. Our unity is a common effort to do the things we believe.

"In this world contracted and crowded as it is, and more to be, we must not forget that we have neighbors, Buddhists, Moslems and other world religionists. With them we must 'always be sure to explore areas of agreement.' We must make a unified effort to prevent irresponsible people from doing dangerous things to the world. We must substitute faith for fear, morals for broken promises."

Dr. Merrill E. Bush, headmaster of Friends Central School, Philadelphia, spoke on *Guideposts in an Age of Basic Conflict.* E.H.L.

Laura S. Hersey, President, Association of Universalist Women

Cyrus F. Springall, President, Association of Universalist Men

Fenwick L. Leavitt, Jr., President, Ministers' Association

David L. Peirce, President, Universalist Publishing House

Universalist Women Meet

Alice E. Dorr

THE fifty-ninth Biennial Session of the Association of Universalist Women was held in George Washington Hall, Phillips Andover Academy, Andover, Massachusetts, August 21, 1953.

In reporting this convention, the outstanding impression which remains is the splendid way in which it was organized and planned and the execution of that plan with no wasting of time, no unnecessary discussion and the dignity of purpose of all who participated.

The convention was opened with a Service of Worship conducted by the Rev. and Mrs. Richard W. Knost of Peoria, Illinois.

Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* spoke briefly to the convention bringing his greetings and expressing his gratitude to the A. U. W. for all the fine co-operation and support the association had given to *The Leader* and to the Universalist Publishing House. He spoke of the years he had worked with the A. U. W. and said that he did not feel that "they had grown old together, but rather that they had grown *up* together."

The convention was very well attended with two hundred and thirty-six delegates from twenty states. Other interested women were present which brought the attendance up to well over three hundred.

The president, Mrs. Cyrus Springall, gave her report in the interesting and amusing form of a daily newspaper with the banner headline, *Universalist Women Meet,* on the front page and stating that the A. U. W., which is eighty-four years old, is the oldest national church woman's organization. Foreign news from Japan, stories of the Clara Barton Birthplace and Camp Projects were on the front page. The report of the Finance Committee was found in the Investors' Column.

The following interesting figures were given. A total of $24,000 has been received from the local associations this year for the work of the A. U. W. Over $25,000 has been given by the parents of the campers, and $27,500 has come from outside donors such as the Diabetes Fund, the Unitarian women and from other interested persons.

The *Do You Know* column gave this interesting information: The Universalist Church of America received $17,500 from the association in 1951-1953 toward the support of the national church program of educational and public relations work, institutes, and aid to churches as well as toward the Jordan Neighborhood House and the work in Japan under the Service Department. The total budget of the A.U.W. for last year was nearly $100,000, $65,000 of which was for the diabetic camps. The Diabetes Fund, and this year the Massachusetts Committee of Unitarian Women, gave nearly $3,400 for "camperships" for boys at the Joslin Camp. The share of

The Council of A.U.W. State Presidents. Presiding, Mrs. Amos Smith of Indiana, past president. At Mrs. Smith's right, Mrs. Charles Pomeroy of Maine, newly elected president.

the Association of Universalist Women this year was about $14,000 from local associations and the Clara Barton Endowment Fund.

Mrs. Robert M. Rice, Oak Park, Illinois, reported that the Koishikawa building, erected on the former Blackmer Home property, for which the association gave $4,500 two years ago, now houses a worship center, a church school, a kindergarten, clubs and classes for young people. Mrs. Rice further reported that there is a waiting list for the kindergarten and that former Blackmer Home girls and parents are raising money to build an addition to the building.

The Music page of the newspaper gave the exciting news that Miss Aiko Onishi, the Japanese pianist, who has been sponsored by the association in her undergraduate work at the Eastman School of Music, Rochester, N. Y., was to be the soloist at the Convention banquet on Monday evening. Miss Onishi is now a graduate of Eastman. All who were present at the banquet will long remember Miss Onishi and her beautiful and inspired playing of Chopin's *Sonata in E.* She received the greatest tribute that can be given to any artist by the audience of more than six hundred when there was not a whisper during her performance. Everyone seemed spellbound, as indeed they were, and at the conclusion of her performance, members of the audience rose to their feet as one person in tribute to the great talent of Miss Onishi.

On the editorial page of Mrs. Springall's report, the functions of a church woman's organization were found; worship, fellowship, money-raising, education and service. The reports which were given that day proved that the A.U.W. is certainly carrying out the functions of a church woman's organization.

Space does not permit a review of these reports. However, Mrs. Bowman tells me that there is a limited number of all reports in her office at 16 Beacon Street, Boston, which will be sent upon request.

The afternoon session was given over to reports of the Gift Service, the Nominating Committee, Recommendations and Resolutions Committee, Program Demonstrations, and the Round Table Panel Report, following the stimulating series of panel discussions into which the group divided before luncheon.

The Program Demonstrations were especially interesting and helpful as they showed how these programs can be developed for use in the local churches without too much effort and expense. *A Christmas Masque* was presented by Mrs. Herman Genhart; *A Map Talk* by Mrs. Gordon McKeeman; *A Panel Discussion—Education,* Mrs. Fremont Wallace; *Mrs.*

Smith Goes Shopping, Mrs. Norman Whippen, *A Socio Drama,* Mrs. James R. Blanchard; *We Would Build Peace* — a tableau presentation, Mrs. Robert M. Rice; *Christmas Carol Program,* Mrs. Charles H. Monbleau.

The officers elected for the next two years are Mrs. Benjamin B. Hersey, New York, president; Mrs. James R. Blanchard, Michigan, first vice-president; Mrs. Lawrence M. Hoover, Indiana, second vice-president; Mrs. Norman F. Whippen, New Hampshire, recording secretary; Mrs. Irvin C. Brown, Maryland, financial secretary; Mrs. John H. Miller, New Jersey, treasurer; Mrs. Arthur W. Webster, Massachusetts; Mrs. Robert M. Rice, Illinois; Mrs. Lester W. Nerney, Massachusetts; Mrs. Dana A. Goodwin, Massachusetts; Mrs. Amos Smith, Indiana, trustees.

The Installation of officers and the Worship Service was conducted by the Rev. Rosalie A. West, former director of the A.U.W., now the minister of the Church of the Redeemer, Universalist, Halifax, Nova Scotia.

In speaking on *That Something,* Mrs. West said, "Religion is so much more than human thought and reason. We liberals are apt to forget that there *is* another side. We are so afraid of emotion, of any suggestion of supernaturalism, that the part of our nature that longs to pray, or love, or revel in beauty, becomes suspect and starves for lack of nourishment. Yet, we don't have to be supernaturalists to thrill at a beautiful sunset. We don't have to be sentimental Fundamentalists to lift up our heart in song with Isaiah and Job. We need to become better acquainted with the infinite Spirit all about us—and within us; to say 'I will' to the challenge He gives us —and to step forth boldly into a new and fuller life.

"We listen, opening our hearts to Him; He answers—not in words, or written commands, but with the impact of a New Idea.

"So let us leave this day of happy fellowship and inspiration, with faces lifted to *That Something* which is the Spirit of God, saying to Him, 'I will dare to step forth boldly into a new and larger path. I will give, gladly, *all* of myself. I will do with all my might this task that needs doing.' "

Universalist Ministers' Meeting

Donald B. King

CHANGES in the very nature of the Universalist Ministers' Association were made in its meetings at Andover by the adoption of a Code of Ethics and a Constitution and Bylaws. Heretofore the Association has been little more than a continuing committee to arrange the next meeting and to publish *Teamwork.* Membership was automatic and dues were voluntary. Under the new Constitution, membership is limited to those who accept the Code of Ethics and pay their dues.

The Rev. Fenwick Leavitt, Jr. was elected to head the organization for the next biennium. The Rev. Keith Munson was elected vice-president, the Rev. Warren Lovejoy secretary, and the Rev. Kenneth Hawkes treasurer. These four, with five others, will compose the Executive Committee of the Association. The Rev. Albert F. Harkins, retiring president of the Association, and the Rev. Donald B. King, re-appointed as editor of *Teamwork,* were named for this committee. Additional members will be appointed immediately.

The new Code of Ethics has been formed as the result of several years work and the contributions of many committees. It is proposed, not as a set of rules to be imposed on ministers, but as a definition of the relation of the minister to his fellows and to his church, voluntarily adopted by the ministers themselves.

Dr. Robert Cummins was presented with a brief case as a token of the appreciation of the ministers for his long and faithful service to the Universalist Church and its ministry.

A special committee will be appointed to work with the Unitarian Ministers' Association to increase the co-operation between the two Associations preparing the way for eventual inclusion in the Federation.

THE DR. DEUTSCH ADDRESS TO BE PRINTED IN OUR NEXT NUMBER

The revised text of Dr. Karl W. Deutsch's Andover Assembly address did not reach us in time to be brought out in this number. It will appear in the November number.

Education Through Fellowship

WITH Labor Day comes summer's end. Vacations are over. Schools are open and soon most American families have settled into another year of labor and learning. Father is back on the job and the children are back in school. Mother is busy holding the fabric of the family together.

The steadied and quickened tempo of family and community life coincides with the resumption of full programs in our churches. October brings renewed emphasis on religious education. Parishes, whose church schools did not open in September, start with full programs in October.

In Universalist churches, the emphasis is on education for the good life as a complete family and parish community affair. Many years ago this emphasis was begun with the idea of the whole church as "a fellowship of learners." It is not too much to say that we have improved our expression of the concept through the years. Wise and able leaders among us like the late Dean John M. Ratcliff, Dean Angus H. MacLean, Max A. Kapp, Susan Andrews, and Horton Colbert and, equally important, (indeed, the key to the whole process) scores and scores of loyal and farsighted lay men and women have revitalized our educational ideas and practices. The present staff of our Education Department continues to improve the work.

In Universalist thought and practice, the ideal is the church as a continuing school for living. In this school, the learning process is one through all phases of work, worship, and play. It is all a growing process from kindergarten to adult forum. While there is, of course, classification and division by age and interest groups, *the whole is unified* by community of interest and concern.

Our church is an affair of families; our educational program a church family affair. In every well-planned and well-conducted Universalist education program there is provision for frequent fellowship of the generations. Whether the occasion be a square dance in which grand parents, parents and children join, a Church Family Night, or Sunday morning service, children, youths and grown-ups find strength and joy in fellowship together. Moreover, whatever the occasion, indeed, **on every occasion** this fellowship is seen as opportunity for learning respect and concern for persons. In the total process comes *discovery by experience of the immemorial values of high religion.*

Such a church education program has great depth as well as ample breadth. The very breadth of the program in some of its curriculum details sometimes troubles new liberals or old liberals who have not given fair thought to their liberal religion. Such folk sometimes mistake some of the outer expressions of the program for the whole program. They are likely to be critical of schools where children paint, dance, sing, and otherwise engage in free and apparently unconventional fellowship during "class hours." These critics seem to think that the pupils should be spending their time *memorizing* Bible passages *as they did when they were children.* They complain that the "Sunday School does not teach the children Bible."

The complaint shows the lack of understanding of the entire program. The children in our schools learn the Bible and better still, the basic insights of the Bible in experiential child-centered programs. Even more, our children learn what the generations of men, women, and children, whose sagas are recorded in the Bible, learned and *as those ancients learned by experience in human fellowship.* The "grand old Book" is available to childhood, youth, and age in our churches not as an idol, but as one great working tool in the continuing process of education for the good life.

Such an educational process of growth in fellowship requires industry and intelligence and unstinted labor, not only on the part of a few loyal teachers and the ministers, but also by every member of the parish. All are learners together. All are teachers in a living community of respect and concern for persons.

STATE OF THE UNION

NOW that the Congress has passed the Tidelands Oil Bill, the door is wide open for a series of raids on the public domain. Your guess as to what will be next is as good as ours. There are the public grazing lands and there are also the great national forest preserves. We hope not, but we very much fear that the conservation movement started and so valiantly promoted by President Theodore Roosevelt is doomed and with it resources that should be the heritage of future generations.

ANDOVER NOTE BOOK

WITH THE HELP of and sometimes in spite of the rules of procedure adopted by the delegates, president Brainard F. Gibbons kept things moving fast enough to cover the overcrowded agenda. This he did by patient, persistent and good natured adherence to his own announced broad interpretation of parliamentary principles, "good sense and good faith and let all be heard."

* * * *

THE PRESIDENTS' COUNCIL of the Association of Universalist Women met Thursday before the Assembly. The Council elected Mrs. Charles Pomeroy of Portland, Maine, to head their group. Mrs. Kenneth Hubbard of New Haven, Connecticut, was elected vice-president and Mrs. Robert Dick of Lyons, Ohio, secretary.

* * * *

THIRTY-EIGHT YOUNG PEOPLE from the Universalist and Unitarian youth organizations (all veterans of their own Hanover joint convention) were the cheerful helpers of the joint meetings. They did everything from kitchen policing to leading worship.

* * * *

WE HAVE STEADILY IMPROVED REPORTS in the last few years. This improvement was most noticeable this year in the reports included in the delegates' packets. Any delegate who read the reports before the assembly and uses them after the assembly will be able to give both a detailed and comprehensive report on the policies and program of his national church to the folks back home.

* * * *

AN IMPORTANT ITEM in the delegates' packet this year was a copy of the working agreement between The Universalist Church of America and the National Memorial Universalist Church of Washington, D. C. The presence of this agreement in printed form stresses, as it should, the continuing partnership of local and national Universalism in maintaining a vigorous Universalist Church in the nation's capital.

* * * *

VOLUME ONE, NUMBER ONE OF "THE EDGE," a Journal for developing liberal Religious Thought, made its appearance at the Andover Assembly. The magazine announces three issues per year and sells for one dollar per year. It is a neat printing job with attractive format. A statement in the introductory foreword puzzles us. "This is a wholly free journal, without subsidy, denominational or other commitments." That sounds rather orthodox itself and will not stand the test of reality in a situation in which the publishers have to ask for a subsidy in the form of five dollar sustaining subscriptions just five lines further along. Moreover, the writers of the excellent articles all showed both conviction and commitment to their convictions. Oh well, as editor of another journal for developing liberal religious thought, and as one who knows what it costs in work and worry to keep any publication not subsidized by advertising going at all, we salute the editors, publishers, and writers of *The Edge* and wish them well. We cannot have too many journals for liberal religion.

* * * *

"THE LIFE AND TIMES OF DR. GEORGE DEBENNEVILLE" by Albert D. Bell also made its appearance at the assembly. This attractive, authentic, and very exciting sixty-four page monograph is a valuable addition to our historical lore. Dr. Bell has put us all in his debt by spending not only his time and energy on the project, but also a considerable amount of his own money. We are fortunate indeed to have among our number one with the rare skill in research combined with enthusiasm for his subject which Dr. Bell has.

* * * *

THE ASSOCIATION OF UNIVERSALIST MEN was forced by pressure of time and program to work meetings into odd hours here and there. That did not prevent AUM from having some living sessions. The men elected Cyrus Springall of Malden, Massachusetts, as their president. Roland Gammon of New York City is vice-president, Henry Felton, Brooklyn, Pennsylvania, secretary, and Dan Albrecht, Joliet, Illinois, treasurer. We hope for a full account of our laymen's group from the pen of its journalist vice-president, Roland Gammon, in the next number.

REMEMBER THE "UNIVERSALIST LEADER" IN YOUR WILL

In so doing, you make a perpetual contribution to the teaching of Universalism.

"I give and bequeath to The Universalist Publishing House for the support of *The Universalist Leader* the sum of $ .....

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Emerson Hugh Lalone, 108 Massachusetts Avenue, Boston 15, Massachusetts

Meeting Of The Board Of Trustees

Donald B. F. Hoyt

THE meeting opened on the third floor of George Washington Hall, Andover Academy, August 20, 1953, in a room much more handsomely furnished than our usual place of assembly. At the request of the President, our General Superintendent, Dr. Robert Cummins, opened the evening session with simple and moving words of prayer.

All members of the board—the President, Dr. Brainard Gibbons; Vice-Chairman, Mrs. Clinton Scott; the Rev. Ida Folsom, the Rev. Gustav Ulrich, the Rev. George Lapoint, Dr. Max Kapp, Dr. Donald B. F. Hoyt, Messrs. Albert Robinson, Holbrook Mulford, Levon Seron, Wilson Piper—were present.

The president announced that Dr. Benjamin Hersey requested time to appear before the board in behalf of the Universalist Metropolitan Commission and the Church of the Divine Paternity. The members voted to grant him a period of thirty minutes, at ten o'clock, the following forenoon.

Mr. Piper presented three rules which he suggested as proposed regulations for the procedure of the General Assembly. In the brief discussion, the president pointed out that there are no official rules for assembly procedure. It was voted that the proposed rules be presented for adoption at the opening session of the assembly.

Next came the ratification of the mail ballots cast by the trustees during the interregnum between meetings. All were duly ratified; the only one to be discussed being the majority vote to purchase a postage metering machine for the headquarters office. Was the initial cost justified? Upon being informed of the volume of mail to be sealed and stamped, the majority was satisfied that it was a wise expenditure.

Because the reports of the officers and departmental heads were included in the General Assembly packets, none was read to the board.

Friday: The sessions were resumed at 9:25 A.M. Mrs. Scott expressed the opinion that all amounts to be expended for church extension should be included in the budget to be presented to the General Assembly. After discussing this matter, the board voted that the budget include all appropriations voted at the April meeting as well as the items under church extension. This, of course, meant work for Mr. Mulford's department of Budget and Control.

Dr. Kapp read the resolution upon the forthcoming retirement of Dr. Cummins which the board had commissioned him to draw up. The document was adopted and Dr. Kapp was appointed to present it at the appropriate moment during the Assembly. At the same time, Mr. Mulford was appointed to present to Dr. Cummins a special citation at the banquet.

Mr. Ingham A. Bicknell next appeared as chairman of the Committee on Finance and Investment. He reported that the committee had met regularly, that the income from investments had been very good. The arrival of Dr. Hersey was announced, and Mr. Bicknell's report was accepted.

The matter occasioning the presence of Dr. Hersey was the disposition of the "Eternal Hope Fund," which for several years has supplied needed support to the Church of the Divine Paternity. Now that all funds are being classified, there is some question as to the proper use of the income from this particular fund. Dr. Hersey read a paper setting forth the attitude of his church. The president assured him that we are all working for the common good of the entire church, a statement to which Dr. Hersey agreed. Being assured that further conferences would be held toward reaching a satisfactory solution, Dr. Hersey departed.

What should be the stand of The Universalist Church of America on questions of civic and social importance? On matters pertaining to social action? This is a subject of concern for the Board in the period between assemblies. The Departments of Education and Service were instructed to render a report upon this matter at the spring meeting of the Board.

For the Department of Church Extension, Mrs. Scott reported growth in the Silver Spring - Tacoma Park movement, Tarpon Springs and the California area. The Hollywood Church is considering the erection of a parsonage upon its land. Discussion ensued as to the amount of insurance carried upon the Tarpon Springs property. This led to the appointment of the treasurer as the agent to see that all properties owned by The Universalist Church of America are adequately insured.

Mr. Piper announced that the Department of Public Relations had engaged Arthur Shaw as a part-

time assistant to Dr. Emerson Lalone, who is now serving as part-time director of the department.

There followed a serious discussion upon the present policy of using general funds for the administration of The Universalist Church of America and its departmental programs. At the rate we are proceeding, all funds available could be exhausted in seven or eight years. Yet, if it would, the Board is powerless to call a halt, for it is acting upon directives from the General Assembly. All realize that our whole church is moving ahead. All hoped that the forward movement may be speedy enough to offset the present rate of expenditure. It is a problem not only for the Board, but for every Universalist.

Late in the afternoon, the meeting was adjourned. The new Board was to be called to order by the secretary.

Following the banquet, August 24, the new Board assembled in the gymnasium at 10:45 P.M. The newly elected president, Mr. Alan Sawyer, was made chairman; Mr. Wilson Piper, vice-chairman; Miss Esther A. Richardson, Secretary. The personnel of departments under their respective heads will be selected at the November meeting of the Board.

ALCOHOLISM

There are . . . 1,000,000 known seriously ill alcoholics in the country. . . . Police and other hospital records indicate that there are about 4,000,000 "heavy" social drinkers, and it is impossible to say at what given moment an individual in the second bracket moves into the first.

Also, it might be pointed out that in the more than 60,000,000 Americans who are social drinkers the two preceding categories have more than ample room for expansion.

The alcoholic involves not himself alone. He is no isolated problem. He is the vortex of a whirlpool that catches up his family, his friends, his business associates, his creditors and a great segment of society. So the figure, 1,000,000 for the number of alcoholics is small when multiplied by those whose lives are touched by the alcohol problem. In wasted manpower, lost production, diverted energies, heartache and disaster alcoholism takes its toll — to such an extent that alcoholism, with all its involvements has become a national social illness. . . .

Many observers have pointed out that drinking and criminal acts or behavior frequently are associated. While certainly most drinkers are not criminals, it is felt by some that:

1. Crime is often planned where alcohol is sold.
2. The criminal often seeks accomplices in a tavern.
3. The criminal is seldom courageous and often uses alcohol to depress his inhibitions and allay his fears.
4. The spoils of crime are often divided in a tavern.
5. Alcohol tends to remove the element of self-criticism from the criminal in relation to himself and his acts.

COMMON GROUND

We should seek common ground in these perilous times because our state, our country and our world need a Universalist interpretation of human strivings. Never was common ground and a working basis for co-operative fellowship more needed than at this very moment.

Universalists are creedless, but not spineless, we hope, and any attempts to surround our fellowship with a creed would sound our death knell as a creative force in the organized religious life of the world.

There are at least three common denominators which offer the power to harmonize our fractional splinterings. The first is fellowship. We must achieve a fellowship that is independent of the interpretation of religious experience by any individual Universalist.

In addition to fellowship we must have freedom as a basic concern. Freedom is perilous, but it is more than a coincidence that the Universalism we love was born in the same day when the American colonists stood for freedom and were willing to die to hold fast to that dream.

Then too we must not overlook as basic to common ground, a high estimate of human dignity brought about by the most noble character education within our capacities. Universalists living in a world spattered by the mud of insulting, scornful names need to be alerted to our affirmative belief in the "supreme worth of every human personality."

—Carl J. Westman

Scientific Research and Spiritual Growth

Brainard F. Gibbons

It is a rare opportunity for religion to acknowledge joint responsibility with science to create a better world, to confess our mutual failure and to indicate the direction our course must take to achieve our goal.

AN outstanding scientist, Robert A. Millikan, states that the two great pillars of all human well-being and progress are the spirits of religion and science, and others, like Arthur H. Compton and Ernst A. Hauser, have expressed similar conclusions. (*Faith of Great Scientists, American Weekly.*) In the past, particularly, there has been antagonism between these essential servants of society; science politely contemptuous of religion's bigoted fidelity to ancient ignorance, religion fearfully concerned lest science destroy its foundations of divinely revealed creeds. The great bulk of orthodox religion still regards science with apprehension.

Be assured, however, that liberal, rational religion eagerly embraces the discoveries of science. We cherish the spirit of Galileo that seeks and relies upon verifiable facts, undaunted by baffling mysteries and sacred taboos. We share the thirst of pure science to know the secrets, the whole truth, about this universe of which man seems an inseparable part. The Industrial Research Institute symbolizes the spirit of applied science and, slightly altered, the radio slogan of one of your members, describes the dedication of all: Making better things for better living through science! I marvel at the way research and business crack the miraculous whip of technical know-how to produce articles of infinite variety and quantity for human use, raising America to the highest peak of material prosperity in all history. You have my unbounded gratitude for such blessings—they are good—and I covet them for the peoples of all nations.

Yet, as we dwell in apparent contentment, tormenting questions badger our systematic minds. Can our magic Aladdin's Lamp of research resolve the ominous antagonisms of society? Can the prolific hens of science, with their avalanche of golden eggs, fully satisfy the needs of man, ease his frustrations and tensions? Familiar evidence beats brutally upon our consciousness and needs no elaboration. Despite our vast scientific discoveries, we suffer from vast social deficiencies. Mounting material output has not improved morals. Our abundance of things has not produced the abundant life. The world's highest standard of living has not created the highest standard of happiness. Though the most favored people on earth, Americans seem the most frustrated, exhibiting extreme forms of neurotic escapism. Dominating the scene is the specter of the split atom! Just as two-gun desperadoes of the old Wild West kept victims jigging wildly to avoid lead spraying about their legs, so now the atomic bomb keeps man in emotional jitters trying to escape its deadly potentialities preying upon human minds. As someone observed, the proud Atomic Age is, also, the Ulcer Age. Civilization whirls dizzily on the edge of a vortex of chaos, being drawn closer and closer to the center of total destruction.

For all our vaunted scientific achievements, we are living in a fool's paradise, as described in Arthur Guiterman's sardonic verse about a man at the Pearly Gates, who was asked:

> "Whence did you come?" The Pilgrim answered, "Earth,
> A fevered planet, yet I loved it well."
> Around him rang in soft, celestial mirth,
> "Why, that was Hell."

Or, if you prefer prose, here is George Bernard Shaw's bitter comment: "If the other planets are inhabited, they must be using this earth as their insane asylum."

The cause is obvious. There is nothing wrong with this universe or earth, save man; nothing wrong with democracy and free enterprise, save man's abuse of them; nothing wrong with the discoveries and products of science, save man's corrupt use of them. The split atom is no Frankenstein monster, save as man makes it so. Man is the culprit, human behavior the fly in the ointment that fouls up society. As Matthew Arnold wrote and history confirms, nearly all ship-wrecked civilizations have foundered on the rocks of man's conduct. Man is the key to our solution, to the very survival of our culture, as this familiar anecdote illustrates. A father cut up a newspaper map of Europe, jigsaw-puzzle fashion, and gave the pieces to his young son

to assemble. The boy did it so rapidly that the father asked how he had managed it. The son explained that he had used the picture of a man on the reverse side as a guide; when he got the man straightened out, the map came out all right, too. Just so, the creation of a decent, stable civilization depends upon our ability to straighten man out, to discover effective means for controlling his conduct.

Our perfect, logical scientific methods, that have achieved so much, fail in the crucial test of creating a better world because the most vital element is left out of their calculations—man! Man is the neglected eccentric or radical that upsets the scientific apple cart of miraculous accomplishments. The astronomer can predict exactly where any star will be and what it will be doing on any night, but not for his own daughter. Science has provided every man, woman and child in America with the energy of some eighteen horsepower as personal servants, but cannot make a single person use his own energies to serve human welfare or to assume any more moral responsibility than a dynamo. Mammoth complex plants can create stock piles of atomic weapons, but cannot produce individuals of character, the real bulwarks of a nation. Chemists merge molecules in unfamiliar patterns, making synthetics superior to nature, but they can't make man improve his familiar patterns of human nature. In my home state of Wisconsin laboratories of the pulp mills have made great strides in converting waste liquors into useful by-products, but they can't begin to redeem wasted lives. Science can split the atom, but is unable to unite humanity!

Mary put arsenic in grandmother's tea,
Grandmother died in great agony.
Mary's mother, extremely vexed,
Said to her daughter, "My dear, what next?"

Thus, Mother Science makes available to her children the bountiful blessings of things, stands aghast at the barbaric uses to which they are put, exclaims in shocked surprise, "My dear, what next?," but does nothing to discover why the Marys of mankind act as they do and how to prevent them from murdering Grandmother Civilization!

In its recent thirtieth anniversary appraisal of society, Time Magazine pointed out that the theme of a thousand contemporary speeches in America is this: "Unless moral progress catches up to material progress, it's all up with us." (Time, 3/9/53, p.60) The tragic truth justifies such repetition. One novelist put it this way: "Our lives have moved too swiftly, our spirits are fluttering too far behind." But, Time reaches the gloomy conclusion, with which I disagree, that human nature cannot be changed, in effect, that society is doomed to rest upon the shifting, uncertain sands of man *as is.* (Time, supra, pps. 60,61)

On the surface such pessimism seems warranted. Science, with a capital "S," washes its hands of man. Other agencies, specifically dedicated to man's improvement, can't crow very loudly. Education does not guarantee goodness or mere knowledge, morality. The person with a string of academic degrees after his name may be a moral moron without a degree of decency to his name. The paragon of scientific research may be a spiritual dud. Conflicting opinions on the influence of environment and heredity are further splintered by too many exceptions: blue-blooded or monied scoundrels like Jelke and rag-tag saints from the slums and hinterlands like Lincoln. Governmental and economic systems seem to make little difference in human conduct. Our country has as many criminals in jail and chiselers on the loose as any authoritarian communistic state. Multitudes of laws, even backed by Gestapo techniques, have proved futile to enforce human decency. Treaties, balances of power and masses of armaments have never prevented wholesale murder. Religion, acknowledged champion of moral development, has no better record. The berobed man of God may be a hypocritical, wolfish Elmer Gantry underneath, while the avowed atheist may be virtue personified. As for religion bringing peace on earth, this World War One verse of Thomas Hardy's, with a couple of lines added, hits the nail on the head!

"Peace on earth!" We say it and sing it,
And pay a million priests to bring it;
After two thousand years of Mass,
We've got as far as poison gas."
To modernize this bitter psalm,
We need but note the atomic bomb!

No, all the king's horses and all the king's men of our society cannot prevent Humpty-Dumpty humanity from making an irreparable mess of civilization. The reason? No one knows enough about man! As John Dewey wrote: "Our science of human nature in comparison with physical sciences is rudimentary." (*Human Nature and Conduct,* p.3) Albert Einstein, able to explain the whole universe by mathematical equation, turned down the presidency of Israel with this revealing excuse: "I have neither the natural ability nor experience to deal with human beings." What an eloquent confession of our fatal blind spot concerning the most vital

factor of civilization, man! So, human nature runs amuck, erupting in unpredictable, dangerous behavior—like that of the man who hadn't kissed his wife for nine years, but shot the man who did! Hence, the keepers of our house of plenty tremble, exclaiming fearfully, "What next!," hoping for the best and expecting the worst!

Man's fatal deficiency is will power, not brain power, and too few are striving to find cures for man's cancer of the soul or remedies for his paralysis of the spirit. Hence, outwardly healthy, civilization remains inwardly sick unto death.

Some time ago the wizard of electricity, the late Dr. Steinmetz, predicted that the most significant discoveries in the next five hundred years would be in the realms of the mental and spiritual. Just recently an industrialist, Paul Hoffman, declared: "Man's need for better knowledge of himself has never been more urgently demonstrated than by the demands of today's social problems." Man is the cause of our predicament, and in man lies our solution. We must penetrate the mystery of man, enter the dark forest of human nature to discover how to control man's behavior.

What is man? Is he a being of divine essence, made a little lower than the angels, as the Bible asserts? (Ps. 8:5) Or, is man just a carbon-burning internal combustion engine of greatest complexity, a unit of universal life force surging blindly and irrationally toward he knows not what, incapable of escape, direction or choice, as G. H. Easterbrooks claims? No one can answer those questions with scientific certainty! About all we know for sure is that man is a superior animal that has evolved through some millions of years from cells of protoplasm. We know not life's origin, or how or why man developed as he did; but Lecomte duNouy states that evolution is the best proved fact in science. (*Human Destiny,* p.65)

Yet, there is persistent evidence that man is more than animal and mere biology. Hear what some students of man have to say! Harry Overstreet states: "Man is unique. He can be conscious of what is superior and move toward it." (*The Enduring Quest,* p.93) DuNouy affirms: "Man . . does not represent the end of evolution but only an intermediary state, . . and the future is rich in higher promise." (*Supra,* p.225) In the latest book on this subject Julian Huxley declares that man is not just an animal, but something new in evolution; that man is now able to transcend the automatic process of natural selection and guide his evolution consciously. In short, man has reached the threshold of becoming master of his destiny.

Yes, it seems that some inner spark has driven man upward on the long path of evolution, and it is revealed in lives all about us—in moral choices against personal interests, in the sacrifice of self for the welfare of humanity, in every decision to lift life above animal levels. Impossible to segregate, hard to define, yet we see the results of something unexplainable at work in man. Quarrel not that it cannot be better identified! Science knows not just what electricity is; but by observing it in operation, we have learned its laws and made it serve man. May I remind you, also, that Robert Millikan says that today it is quite as difficult to define "matter" as "spirit," though science deals with matter successfully. (*Evolution in Science and Religion,* R. A. Millikan, p.18)

I call this dynamic observed in man spiritual power and, even with our embryo knowledge of it, we can already note its tremendous potential. Right now man could, if he would, eradicate cruelty, dishonesty, greed, injustice—eliminate every evil that bedevils the individual and society simply by choosing not to indulge in them. He could wipe war from the face of the earth by refusing to fight any more. Man has moral free will. All the things and machines devised by science have no wills of their own to do evil, but are subject to man's will. Our only security from internal collapse due to moral deterioration rests in man's will. The only sure defense against destructive atomic power is the spiritual power of man, as so dramatically expressed in Hermann Hagedorn's poem, "The Bomb That Fell on America";

> There is power in the human soul
> When you break through and set it free.
> Like the power of the atom,
> More powerful than the atom,
> It can control the atom,
> The only thing in the world that can.

With such evidence of man's supreme possibilities, I refuse to be guilty of the sin of cynicism. No blind fate has decreed that evil shall persist, that human nature must retain the savagery of its birth or that civilization must destroy itself. Rather, the Shangri-la of our age-old dreams of harmony and peace among men lies within our grasp, awaiting the discovery of spiritual fission to release the power of the human soul—just as nuclear fission released the energy of the universe. *This goal demands the complete understanding of man,* full of knowledge of

what human nature is and the means to control man's behavior. *This is a task for the spirit of science that seeks verifiable facts, undismayed by difficulties and unhampered by embalmed beliefs.*

My denominational cousin, James R. Killian, Jr., wrote in the March issue of the Unitarian magazine, The Christian Register, that science is the ally, not the foe of religion. *Indeed, science and religion must be partners in this clinical study of man* that holds such promise for civilization. The exclusive materialism of science is a dead-end street, and the spirituality of religion, unrelated to the facts of life, is barren. Knowledge needs a conscience, and conscience needs knowledge. The analysis of man is our joint responsibility and the possibilities are absolutely infinite.

We can no longer afford to fiddle away in industrial laboratories or play outdated creedal tunes in churches while Rome burns. The challenge of man is the most imperative we confront, and I throw it directly at the feet of men like yourselves who are better trained and equipped than any in our society to meet it. And liberal, rational religion, at least, will cooperate fully. I would change one word in my assigned subject, "Scientific Research and Spiritual Growth," and present it to you this way: Scientific Research *for* Spiritual Growth. On the acceptance of that challenge rests the future of civilization and mankind!

The Fear of Witchcraft and the Witchcraft Fear

Walter Royal Jones, Jr.

FOR more than twenty-five years the words "witch hunt" have held a prominent place in American politics. They have been used, on the whole, by two groups of people. The first has resisted any investigation of communism, as being of no proper public concern. The second, while conscious of the threat which communist (and fascist) conspiracies represent, has been alarmed by the way this danger has been used by irresponsible political opportunists to justify flagrant disregard of civil liberties, and wholesale attacks on all liberals.

But how valid is the comparison of our current investigations to the historical "witch hunts" of the fourteenth through the sixteenth centuries in Europe, which had a last, notorious outburst in seventeenth century colonial America?

To the average American reader, the whole subject of witchcraft belongs in the category of fantasy and ghost stories, enjoyable as escapes, perhaps, but quite unreal. If he attempts at all to account for the witch-trials he knows took place in the past, he may incline to a theory of priestly fraud, or mass madness, or he may frankly admit he cannot understand the matter since it is so remote from his daily problems.

While not all serious students of the witchcraft trials would agree to it, there is one explanation of them that strikes a disturbingly contemporary note, far more significant than is realized, it seems, either by those who denounce all investigating as "witch-hunting" *per se,* or by those who suspect of being a secret communist anyone who criticizes the investigators.

When Christianity became the official religion of the Roman Empire, in keeping with Constantine's intention and a tendency long developing within the Church itself, it undertook the suppression of all the religions which had formerly enjoyed toleration.

When Rome fell, a century later, the Church alone survived intact as a unifying organization and in nine hundred years built a new Empire, the most powerful religio-secular unity the Western world has ever known.

But the pagan cults had not altogether disappeared. Such organizations as remained were secret, an underground revolt, subject to the moral deterioration of all such movements. Much of paganism's glory, moreover, had been appropriated by the Church, a kind of "subversive activity" which was possible because of the common borders of Christian and pagan supernaturalism.

The Church was triumphant, but not secure. Orthodoxy never is. Always it is jeopardized by independence of thought, dissenting emotions, curiosity about other ways. The threat of Islam's sword struck terror into the heart of Europe. But the

aftermath of the Crusades struck even deeper terror into the faith of the orthodox. For with the new contact with a non-Catholic culture, the mediaeval spell was broken. Here begins the intellectual ferment of the Renaissance, the voyages of discovery, and the Reformation. Here also originate some of the great heresies; here also the lurid tales of witchcraft trials.

The Inquisition had long been in existence, but in a comparatively quiet role. Now of a sudden it became the most prominent feature of organized Christianity. The adversary, the alien thought, the deviant custom, the stubborn doubt, must be stamped out! The souls of the faithful are at stake!

Difficult as it is for us to appreciate the intensity of orthodox feeling, it was not entirely based on hysteria and fantasy. There *were* witch-cults: the pathetic, often malicious vestiges of the primitive folk-religions of Europe, with their magic, necromancy, fertility rituals, and frequently gruesome gods. And although isolated and disorganized, they often had representatives in the structure of the Church itself, secret conspirators in the futile struggle to save the faithful *from* Christianity.

From the fourteenth through the sixteenth centuries, the full wrath of the Inquisition fell upon these surviving pagan cults, as well as on the newly arising Christian heresies. In the case of accusations of witchcraft there was often enough real cause for alarm, for the witches' poison worked even if incantations did not.

The Church did not distinguish between natural and supernatural mischief, however. It assumed the power of witches to be what they deemed it: that of the Christian god's supernatural adversary, the Devil. In that struggle, all extremes were justified—hence the star chamber methods, torture, public executions by burning, hanging, drowning—hence the fearsome machinery which has been Europe's model for every secret police system since.

Not all Christian leaders believed in the supernatural power of witches. Some denounced it as foolish superstition. But their voices were few, and too little heeded. Indeed, to have uttered such doubts in some quarters would itself have been ground for investigation, since doubt was one of the Devil's tools.

Parallels to the present anxiety over communist conspiracy are many and arresting. A real (not fictitious) adversary is involved, although there are important differences in the appraisal of his real power. The instruments of government (or Church) on which we depend for our safety have sometimes been penetrated. The struggle is fraught with the possibility of physical danger, and involves deep spiritual commitments on both sides. The real danger is being used by some persons, to undermine the integrity of the way of life they believe they are defending against demonic powers.

Differences, however, are also important. Witchcraft represented, so far as we can tell, only a minor, determined but disorganized movement. It is hard to believe that it ever constituted a major threat to Christendom. Communism, on the other hand, is for better or worse one of the major spiritual forces in the world today, and has behind it one of history's most thoroughly organized and controlled nations, with direct influence over nearly half the civilized world.

Our western democracy, moreover, does not represent the type of mediaeval orthodoxy which supports an Inquisition with good conscience. On the contrary, the closest parallel to the Inquisition in the modern world is the communist system, with its purges, secret police, and vacillating but grimly enforced "party-line" orthodoxy.

Still, basically similar emotions are present. Fear of witchcraft and of heresy led to the excesses of the Catholic Inquisition and its Protestant counterparts. Christianity suffered irreparable loss, when under its banner human beings were falsely accused, judged by unsound evidence, condemned sometimes more for nonconformity than for evildoing, tortured, banished, cruelly put to death. The witch cults were exterminated, but what happened to Christianity in the process?

The danger of conspiracy warrants the most thorough investigation, not only into the plotting of individuals and small groups, but into the aspects of our society which could seem to make such conspiracy justified, even if only to a few.

But the irresponsibility and incompetence of some of our investigators, both official and unofficial, presents a danger equally to be guarded against. We should not allow conspicuous Congressional sensationalists to hurl accusations with impunity. We dare not let fringe-groups dictate policy to our public schools, libraries, newspapers, radio, television, and churches. Not a new Inquisition to establish orthodoxies for the American mind, but a yet more rigorous pursuit using the disciplines of free inquiry, is our hope to meet the peril of the hour. The witchcraft of fear must not prove our undoing.

Reactions Of Our Readers

APPROVES PROVIDENCE STATEMENT

To the Editor:

In the July, 1953, issue of *The Leader,* I have read and most heartily endorse the resolution adopted at the annual meeting of the First Universalist Church of Providence, Rhode Island, wherein they reaffirm their position as a liberal Christian Church and call upon the Universalist denomination to do likewise.

On the surface, it would appear that such reaffirmation is unnecessary since the second article of our avowal of faith is, "the spiritual leadership of Jesus," but some recent events may seem to some to indicate a veering away from our position as a Christian church. These events are the movement some time ago to have our ministers ordained to the Universalist ministry; and the changes in the name of our denominational paper. Originally named *Universalist Leader,* this name was changed some years ago to *Christian Leader,* but has since been changed back to *Universalist Leader.*

If in order and if approved by the majority, I would suggest that the denomination reaffirm its position as a *Christian* church by ordaining our ministers to the Universalist Christian ministry, and by once more changing the name of the *Leader,* this time to *Universalist Christian Leader.*

Surely, we should seek and follow Truth in whatever religion or place it may be found, but most certainly the very foundations of the Universalist Church are in the truths which Jesus taught.

James H. Heald

Seattle, Washington

COMMENT ON PROVIDENCE RESOLUTION

To the Editor:

I was very much pleased to see in the July issue of the action taken by the members of the First Universalist Church of Providence in relation to this Christian vs. non-Christian question.

The people of that church are to be commended for their forthright stand, and I hope that every church in the denomination that is so inclined will do likewise. As Chairman of the Board of Trustees of the First Universalist Church in Rockport, Massachusetts, I intend to ask our members to adopt a similar resolution at our annual meeting in September, and I have reason to believe that it will be adopted without opposition. It is high time that the members of our churches aroused themselves and let the headquarters and theological school people learn anew that "you can lead a horse to water, but you can't make him drink."

There is still plenty of room for a virile, liberal Christian church. Next Sunday, turn on your radio before you come to church—that should be proof enough.

John E. Lane

Rockport, Mass.

P.S. Fellow Board Chairmen: Get your churches to act on this or a similar resolution and send one copy to your state convention and one copy to The Universalist Church of America. Let's hear from the people themselves on this vital question.

NEW LIFE AT MESSIAH

To the Editor:

The Universalist Church of the Messiah of Philadelphia has assumed a new lease of activity since acquiring new leadership in our minister, the Rev. David Hayeman. A regular beehive of energy has been evident. He has only been with us since September, 1952, but great progress along many lines is apparent.

Last Easter, ten new members were added to the church. Each Monday evening, Mr. Hayeman may be heard over the WFML radio station, which is a distinction enjoyed by few ministers.

Our congregations increase each Sunday and since Mr. Hayeman came to the Church of the Messiah, the congregation has increased to nearly one hundred and shows improvement each week. The Church School, which was inactive for over a year, has reopened and all departments are growing.

James R. Weakley

Philadelphia, Pennsylvania

FOR THE BLIND

To the Editor:

The St. Paul's Cathedral Choir of London, England is to tour the United States this autumn giving a concert in Boston at Symphony Hall on Sunday afternoon, October 11, 1953.

The Protestant Guild for the Blind is to sponsor this Boston Concert and our trustees would be most grateful for your support in making possible an announcement in the next issue of "The Universalist Leader" for the sale of tickets through the Protestant Guild office, 14 Beacon Street, Boston.

C. Charlotte Nelson,
Executive Director

Boston, Mass.

BADGER'S MOST VALUABLE ARTICLE

To the Editor:

Just a word in appreciation of Kingsbury Badger's article, *Toward A Gospel of Universalism,* printed in *The Universalist Leader* of May, 1953. It is heartening to discover a layman who has grasped the deep emotional content and significance of Universalism. We need an army of such laymen in our Zion, not so much to defend as to extend the faith. Their zeal for Universalism must come not so much from heredity as from *conversion.*

Two statements in the first paragraph of the article go right to the point: (1) "The time has come for *liberal evangelism.*" (2) " . . . We need a cogent expression of faith that will *come through* to all the people."

Weston A. Cate

North Adams, Mass.

BADGER DID A GOOD JOB

To the Editor:

Once again congratulations on a fine July *Leader.*

Have just penned a few lines to Badger re *Brother Jesus.* He has done a very constructive job if it takes.

Very timely with the approach of an important national conference. It is my hope that a spirit of "togetherness" will come from the fine publication.

David Snow

Philadelphia, Pennsylvania

Our Library Desk

HOW TO BELIEVE
By Ralph W. Sockman
Doubleday and Company, New York, 1953
Price $2.50

An eminent preacher has here undertaken to interpret the Apostles' Creed in terms that hit modern man where he lives. Somehow it does not quite come off as it should. When the writer answers questions that deeply perturb today's mortals — questions which have come from thousands of listeners to his radio preaching—one cannot help wondering what either the questions or his excellent answers have to do with the Apostles' Creed. And when he comments directly concerning the Apostles' Creed, one cannot help wondering concerning its necessary relevance to modern life.

However, I do not see how any other result could be reached—the assignment would seem well nigh impossible for anyone to fulfill. The Apostles' Creed is uttered in most churches because of association, tradition or as an exercise in choral speech. To many, doubtless, it is like a great poem, and makes sense in the manner of mystical poetry. Very good! Many people enjoy such poetry (more power to them!), but there are others who do not find it intelligible even though they have the good manners not to say so. But, and this is the point, if a poem or a creed is enjoyed only because of association, tradition or as a subjective experience, why is it necessary to write or preach about it? *De gustibus non est disputandum.* It can stand on its own, and should, or it is not worthy of standing. As an apologia for the Apostles' Creed this work is, for me, illustrative of the futility of such efforts. If the Apostles' Creed needs such a strained interpretation it is far worse off than I had realized.

This is not to deny the validity of some of the questions Dr. Sockman poses. "How can we overcome the fear of death?," "If this is a law-abiding universe, how do we explain chance?,"—or the excellence of certain of the answers. But, again, what does the Apostles' Creed needfully have to do with either the questions or the answers? Since when have discussions about faith and the Apostles' Creed necessarily become synonymous? It appears to this reviewer that Whittier summed up the matter in a few words:

And simple trust can find thy ways
We miss with chart of creeds.
Our Friend, our Brother, and our Lord,
What may thy service be?—
Nor name, nor form, nor ritual word,
But simply following thee.

—Harmon M. Gehr

LET'S TALK IT OVER
By F. E. Davison
Bethany Press, St. Louis, 1953
Price $2.50

Here is a collection of question-and-answer column pieces from *Front Rank* by a city minister of the Christian denomination. Full of good humor and easy tolerance, it makes very pleasant reading. But more than that, Mr. Davison makes some very telling points for good churchmanship.

Covering the waterfront, from board meetings to preaching, from young people's work to sunshine clubs, the author speaks from broad experience and with genuine understanding.

Reminded of a code of ethics for ministers, he draws up one for church members. Asked about the work of the minister's wife, he counsels letting her be the minister's wife. Questioned about the young people as the future of the church, he agrees but points out that the real future of the church lies with those young adults who are buying their home, raising their families, and putting down their roots in the community. When one complains that teachers are hard to get, he points out a practical way in which the best person to teach that particular group of youngsters can be selected and enlisted. A Ladies' Aid member points out how much money they raise for the church, but Mr. Davison counters by noting that, "When oyster suppers, rummage sales, and barn dances, become a substitute for a real program of Christian stewardship . . . . it is time to call a halt. It is possible to have so many church suppers that people come to feel that when they have paid seventy-five cents for a one-dollar supper they have thus fulfilled their financial obligations to the church." When someone pleads for more gospel hymns, Davison notes that most of the so-called gospel songs contain neither gospel nor good music, and goes on to list a few magnificent hymns common to us all.

While not a volume of great import, this little book might well be another arrow in the church library's quiver. And to those who think that some of the problems of the liberal church are peculiar to it, this collection of short comments will be a heartening thing.

Philip R. Giles

CAMPUS GODS ON TRIAL
Chad Walsh
The Macmillan Company, New York, 1953
Price $2.50

A book by an English professor who teaches at Beloit College has appeared on the market. It is addressed chiefly to college students. It is doubtful that any of them who pick it up to read will get beyond the third chapter. Chad Walsh probably enjoys thinking of himself as a kind of dialectical apologist. He is an apostle of C. S. Lewis. He wiggles in and out of some of the perennial theological problems, problems in our day only because men who are otherwise intelligent keep them alive by getting books written about them. There is a rather commendable little foreword to the book written by the author himself. He shows that he knows about the thinking going on in the minds of students. He shows an acquaintance with the spiritual problems which bother them. His motivation for writing the book is good. He wants to call to the attention of students that they are serving the gods of the times and that these gods are not satisfactory in the long run. Thereupon he sets out to find a dependable god. He repeats the old theories which liberals, who have lost much contact with the "other world" of orthodoxy, have forgotten were still respectable. With intriguing casuistry he seeks to call students to be saved. Christ is man, God and love. Believe in the holy trinity. The incarnation was fact. Much of the archaic argument is in this little nut shell. Buy it and read it if you want to review the arguments reworded to fit the orthodox student on campus.

—Theodore A. Webb

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

CONCERNING WORSHIP

In a certain parish a man regularly came to church just in time for the sermon; he didn't like worship services, or so he thought. The new minister waited patiently for the Sunday which finally came when the man was in time for the prelude. A poem bespeaking life's grandeurs was the call to worship. Then there came the worship hymn, "The morning hangs a signal upon the mountain crest." The anthem "took up the mighty theme" of beauty and wonder. The members of the congregation who had come from many homes, with many moods, were caught up in one mood of awareness and rejoicing before the glory of life. They partook of the glory. They worshiped.

On last January 4, this writer was in Wausau, Wisconsin, and worshiped with the primary department. Some thirty boys and girls sat on the rug in a lovely room before a fire, looking at a large view of Grand Canyon, on an easel, to the right of the fireplace. The leader spoke of the wonder of the canyon and told of Ferde Grofe's being there and writing *The Grand Canyon Suite.* She suggested that they imagine themselves at the canyon as they listened to the recording, wondered if they could hear the storm in the music. We worshiped. Evidence was that every child did.

Whenever one thrills to, drinks in, the wonders and beauties and truths of life, one worships. It follows that one has no "treasures of the spirit" inside unless one worships. It follows also that for the delight and growth of every day one needs to worship anew every day. Life knows spiritual starvation without it.

Worship is natural. The small child shouting "see," with delight, at sight of a flower, a pretty stone, or the full moon on a summer night is worshiping.

Worship not only nurtures one's spirit; it tunes it to great dimensions.

This writer confesses that some months ago she headed home, disappointed that happy plans had fallen through. On the way, however, a book by a young woman scientist telling of a summer spent at Hudson's Bay was secured. The book pictured beauty of tundra and of much else, hitherto undreamed of by this scribe. As she read, the F M radio poured forth some of the world's great music. The evening, which might have been given to disappointment and loneliness, was memorable, in tune with great dimensions.

The functions of the worship service are many and varied.

Some folk live on crowded streets and feel hemmed in but if ever they have sat quietly and looked upon the beauty of some of nature's hills and mountains they know what the Old Testament writer meant when he said, "I will lift up mine eyes unto the hills, from whence cometh my strength."

Time was when only a few people had access to great music. Much of it came through the church. Even today, no one alone can be organ and choir and congregation singing. No one alone can think all great thoughts, do all great deeds, see all the world.

One can worship alone and one needs to. One can worship in the out-of-doors and one needs to. Corporate worship, if it is right, leads us both to the experience of worship and to awareness of worship's meaning; it shares treasures of thought, music and experiences of many people, of all ages and lands. This treasury all may partake of, all may add to, but no man can create by himself. If worship services bring genuine experience of worship, then he who avoids them robs himself.

The burden of proof otherwise is upon those who conduct the services. An "order of service" at eleven o'clock may be precisely that, not a worship service at all! The man who "didn't like worship services" had sat through "orders of service" that did not lead him to worship: the same "call to worship," repetition of responsive readings that held no life in them, poor music.

Worship services not only require content that evokes worship: they require atmosphere for worship.

Once upon a time a minister said, "I wish you would come in to our church school room where worship is held. We seem to get the jitters here." This writer counted twenty-one objects fighting for attention at the front of that room; pictures, flowers, flags, piano, pulpit, altar table, chairs, a stack of papers, even a post-office box on top of the piano! The pictures were all good, the other articles were all useful. We put the post-office box in the hall, extra pictures were filed in the library, all clutter was removed, the pulpit put to one side, piano cleaned on other side, altar table left with its flowers, flags placed in proper position. We sat down. The minister said, "I get it." Eyes were drawn to beauty, not to confusion!

The formal settings have their place but one does not need formal setting. Last summer at Ferry Beach the boys and girls and grown-ups one night went to the grove and sat in a circle on the ground or on logs for evening worship. In that setting, eyes raised naturally to drink in the beauty of the pines. The next night, the same group went quietly to the beach and "heard the waters roar" and beheld the beauty there.

We say it bluntly: our churches, great and small, need to be made clean and lovely and kept always so. This applies to each and every classroom, too. Let us have atmosphere for worship.

Worship is a learning experience. The small child in delighting in a flower new to him, is both worshipping and learning. Let our worship services for children be geared to their understanding, growth, and development. Let our services for adults be fresh and lovely enough to give new beauty and joy to the oldest and wisest worshipper.

Let us be creative in our worship, discovering, creating, writing, singing for ourselves. Let us so learn to worship that all worship and all learn to "lead in worship." Worship has its professional skills. Let them become the possession of every man.

—Edna P. Bruner

News of Churches and Church People

THE FRANK OLIVER HALL MEMORIAL SCHOLARSHIP PRODUCT OF GOOD WILL AND SACRIFICIAL SPIRIT

The outstanding success of the recent fund-raising dinner at New York City's Church of the Divine Paternity makes it seem hardly possible that only two years ago a Frank Oliver Hall memorial was nothing but a cherished idea in the minds of the few parishioners who had been privileged to know and work with Dr. Hall.

Originally conceived as a memorial tablet only, wartime metal shortages had postponed action for so long that the number actively interested in the project had shrunk to a handful. Yet the delay was a blessing in disguise, for it provided the additional time for thinking which resulted in the plan for endowing a scholarship at Tufts College in Dr. Hall's memory, to provide assistance to young men planning to study for the Universalist ministry.

In the fall of 1951, the Hall Memorial was launched as a parish project, with all church groups participating. It was decided to raise first the funds for a bronze memorial tablet, after which a drive for the endowment of the scholarship would be undertaken.

Fortunately, the church had among its membership a noted sculptor, Mrs. Alice Gastony Kemeny, who designed the original from which a casting was made. The necessary gifts (about seven hundred dollars) were soon forthcoming and the plaque was installed and dedicated in April 1952. (Note—Story in LEADER, July, 1952).

Now began the real work of this project, to secure the $5,000 endowment. Although Divine Paternity was once a wealthy church, the fellowship is now composed principally of working men and women considerably less able to make substantial contributions than the communicants of many New York suburban churches.

Unlike these suburban churches, a substantial number of the parishioners of Divine Paternity come tremendous distances to church, from Queens, the Bronx, Staten Island, Westchester and northern New Jersey. With this situation, home canvassing is a virtual impossibility. Fund raising activities must be accomplished by letter and by concentrated effort at church affairs and functions.

The initial push toward the five thousand dollar goal was made at the service of dedication of the tablet, through a simple announcement of the memorial scholarship objective. A fund chairman was appointed and a parish letter mailed to everyone on the church rolls. This was followed up by personal approach to selected individuals known to be especially enthusiastic, with the objective of getting a good financial start as quickly as possible.

Each of the active church organizations: Ta-Kala Society, Women's Guild, U.Y.F., Men's Club and Tuesday Evening Group were alerted to concentrate on the Hall Memorial as a priority financial objective. The weekly church calendar reported progress each month and continued to include reminder copy. By the beginning of 1953, the combined efforts of the many workers had succeeded in raising almost two thousand dollars toward the required goal.

Then came the springboard of the Hall Memorial Parish Dinner served by the ladies of Ta-Kala. The noteworthy feature of this occasion was the quality of the talks given by the two principal speakers: Professor George S. Miller, of Tufts College, and Cornelius Greenway, of All Souls Universalist Church, Brooklyn.

Now that the total subscriptions have reached three thousand two hundred dollars it is evident that the goal is attainable. For the next few months help will be welcome from those who were formerly associated with Dr. Hall. A complete list of individual contributors will be included when the endowment is turned over to Tufts College as the gift of the Church of the Divine Paternity.

—ALBERT G. FORBES

Moved by mounting prices, a Midwestern paper carries directions for cutting one's own hair. For this, one needs only scissors, a comb, two mirrors, and four arms.

IOWA UNIVERSALIST CONVENTION

The 110th session of the Iowa Universalist Convention was held in Mitchellville, Iowa, on June 6 and 7, 1953.

Among the outstanding speakers were the Rev. Edna P. Bruner, director of Religious Education of The Universalist Church of America; the Rev. John S. MacPhee, executive minister of the Midwest Universalist Conference; and Charles Ransome, of the editorial staff of the *Des Moines Register,* Des Moines, Iowa.

Among the resolutions passed was that of co-operating in every way with the national and international program of The Universalist Church of America; that of emphasizing the positive aspects of Universalism; and that of actively co-operating with every worthy cause for the bringing about of peace, good will and brotherhood in the world. The Convention also went on record as favoring the proposed Federal Union of the Education, Publication, and Public Relations Departments of the Unitarian and Universalist churches.

The 1954 meeting will be held in Webster City, Iowa.

MRS. HENRY M. TREAT

Friends of Mrs. Henry M. Treat, South Portland, Maine, will be pained to learn of her passing on May 27, at a Portland hospital.

Mrs. Treat was a member of Congress Square Church, Portland, and one of the outstanding Universalist women in Maine. She has served her church not only in local capacities but in state and national circles as well. She became widely known and loved through eight years as trustee, vice-president and financial secretary in the Association of Universalist Women, during the early years of its reorganization from the National Missionary Association, and, more recently, as a member of the board of the Department of Survey and Evaluation of the Universalist Church of America. The church has lost in her death a loyal and practising Universalist.

She is survived by her husband, Harry M. Treat.

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Universalist, Unitarian and Congregational young people will be especially interested in the Program of the local Liberal Church.

Please send your names and addresses.

OBITUARIES

ANNA E. ALLEN

Her many Universalist friends were saddened by news of the death of Anna E. Allen in a Portland hospital, July 29, 1953. Mrs. Allen, wife of the Honorable Frederick N. Allen of Portland, died after a long illness.

Anna Allen was born in Peoria, Illinois, and grew up active in Universalist church work. She was at one time active as a leader in her state U.Y.F. and later served as secretary of the national office of the Universalist Youth Fellowship at Boston. Both Mr. and Mrs. Allen were past national officers of the organization.

Funeral services were conducted by the Rev. Ernest Thorsell, minister of the Congress Square Universalist Church, Portland, and Dr. Fenwick L. Leavitt, Jr. of Barre, Vermont, longtime friend and former president of the U.Y.F.

Besides her husband and father she leaves a daughter, Margaret Ann, 9; two sons, Frederick H., 6, and Kenneth C., 4; four brothers, Edgar W., Earle and Donald Myers, all of Peoria, and Sgt. David C. Myers, USAF, Riverside, Calif., and a sister, Mrs. William Jaeger, Peoria.

ELEANOR BRIGHAM

Word has just come to our office that Mrs. Eleanor Brigham, wife of Dr. L. Ward Brigham, and mother of the Rev. Warren B. Brigham, died at her home in Rockland, Ohio, August 29, 1953.

LEWIS H. ROBINSON

The Rev. Lewis H. Robinson, for a quarter of a century minister of Pullman Memorial Universalist Church, Albion, New York, before his retirement, died August 23. Mr. Robinson was a native of St. Lawrence County, New York, and a graduate of St. Lawrence University, who was ordained to the Universalist ministry in Dolgeville in 1901.

Funeral services were conducted by the Rev. Gale Bascombe, former assistant to Mr. Robinson in Albion, on August 26.

Rev. Mr. Robinson is survived by his wife, Mrs. Alice Fisk Robinson; two sons, Lawrence of Albion, and Robert of Washington; a daughter, Mrs. Jewell Hankins of Asbury Park, N. J., a granddaughter, a niece and two nephews.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Ohio Fellowship Committee in granting to the Rev. Jesse Cavileer, an ordained Unitarian clergyman, reciprocal fellowship.

—ESTHER A. RICHARDSON, *Secretary*

August 13, 1953

CONNECTICUT UNIVERSALIST CONVENTION

The meetings of the Fall Conference of the Connecticut Universalist Convention will be held on Saturday, November 7, 1953, at the Universalist Church in Stamford, Connecticut. The conference will open at two o'clock in the afternoon.

—ERIC ALTON AYER, *Secretary*

NORTH CAROLINA CONVENTION

The Universalist Convention of North Carolina, Inc. will hold its annual session in the Clinton Church beginning Friday morning, October 9, and ending October 11, 1953.

Reports will be given, officers elected, and other matters of business transacted.

—EARL P. MATTHEWS, *Secretary*

PENNSYLVANIA UNIVERSALIST CONVENTION

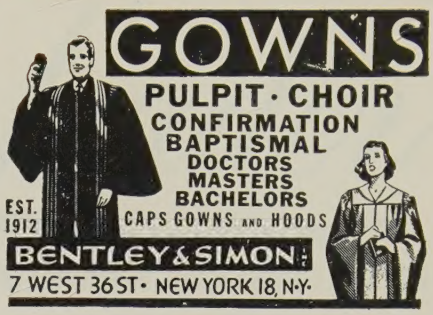
The one hundred and twenty-second annual session of the Pennsylvania Universalist Convention will be held at the Church of the Restoration, Philadelphia, October 16, 17 and 18, for the purpose of hearing reports and transacting business of the Convention.

—HARMON M. GEHR, *Secretary*

FERRY BEACH PARK ASSOCIATION LADIES' AID

To all our good friends, who so generously answered our appeal for bedspreads, curtains, and fair articles, we wish to express our sincere thanks, and say you helped us to complete another successful season at Ferry Beach.

—ELOISE WELLINGTON, *Recording Secretary*



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UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance of Boston and vicinity will open its season of 1953-1954 on Friday, October 16, at 11 A. M.

Following the business meeting, Mrs. Lawrence Asplina will speak on the *Welcome Wagon.*

Luncheon, sixty cents, will be served. Reservations should be made by Monday, October 12. Call Mrs. Dumas, CO-6-0240.

—GRACE M. ELWELL,
Recording Secretary

SHERMAN—GOOGINS

Mr. and Mrs. Frank James Googins announce the marriage of their daughter, Nancy Carolyn, to the Rev. Harry Mendal Sherman on Sunday, August 30, 1953, at the Trinitarian Congregational Church, Concord, Massachusetts.

ANNOUNCING JERALD EDMUNDS BROWN

Jerald Edmunds Brown, seven pounds, nine and one-half ounces, son of the Rev. and Mrs. Ernest A. Brown, Jr., Andover, Massachusetts, was born June 12, 1953.

BOWERING—HARTZELL

Janet Hartzell and Vinton Baxter Bowering announce their marriage on Saturday, September 5, 1953. Mr. and Mrs. Bowering are at home in Abington, Massachusetts, where Mr. Bowering began his pastorate at the First Universalist Church September 1.

CRACKLING

Indecision is a very near relation of unhappiness. —STANLEY MILLS

Work is the grand cure for all the maladies and miseries that ever beset mankind. —THOMAS CARLYLE

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